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To Rev. J. M. Irvine

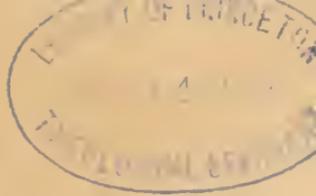
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THE  
DOCTRINE  
OF  
THE RUSSIAN CHURCH,



BEING  
THE PRIMER OR SPELLING BOOK,  
THE SHORTER AND LONGER CATECHISMS,  
AND A TREATISE ON  
THE DUTY OF PARISH PRIESTS.

TRANSLATED FROM THE SLAVONO-RUSSIAN ORIGINALS

BY THE  
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CHAPLAIN TO THE RUSSIA COMPANY IN CRONSTADT,  
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TO THE  
MOST REVEREND, THE PRIMUS  
AND  
THE OTHER BISHOPS  
OF  
THE APOSTOLIC CHURCH IN SCOTLAND,  
THIS VOLUME

IS BY THEIR PERMISSION DEDICATED,

AS TO THE ONLY REMAINING SUCCESSORS AND REPRESENTATIVES OF THOSE

BRITISH BISHOPS, WHO IN THE REIGN OF PETER THE FIRST

HELD A CORRESPONDENCE WITH THE RUSSIAN SYNOD;

A CORRESPONDENCE, WHICH WAS DROPPED

ON THE DEATH OF PETER

WITH AN ASSURANCE FROM THE IMPERIAL GOVERNMENT,

THAT IT SHOULD BE RENEWED AT SOME FUTURE AND

MORE CONVENIENT OPPORTUNITY.



## P R E F A C E.

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THE purpose of this volume is to set before the reader the Doctrine of the Russian Church, in that form in which it is actually inculcated upon children, lay people, and clergy, from Baptism to Ordination.

As regards the Documents themselves, which it contains, nothing more is needed by way of introduction than to state briefly what they are; and what is the nature and extent of their authority.

I. The *Primer for Children*, which stands first, and the other *Primer* mentioned in the note at p. 14, for grown people, are in fact but two slightly differing forms of one and the same book, which had long been in use in Russia before the introduction of the modern-Russ or Civil Alphabet in the time of Peter the First. Since that time those editions, which have been issued by the Synod, have naturally taken more or less notice of the Civil Alphabet and idiom; though the book itself, as being the *Primer* of the Church, and designed to convey the rudiments of religious and Ecclesiastical learning, has preserved in the main its Slavonic character. Besides this, other *Primers* have from time to time been published either by the Civil Government, or by private persons, which take little or no notice of the Ecclesiastical idiom, beyond giving the Alphabet: but these have no claim to be compared, in point of authority, with the original *Primer* of the Church; though it is true that they are always submitted to the Spiritual Censorship, and are in their contents very much the same as the Slavono-Russian *Primer* published by the Synod. The most ancient of these Civil or modern-

Russian Primers was drawn up by 'Theophanes Procopovich (then Archbishop of Pleskoff,) and was put forth in the time of Peter I. A.D. 1720. A translation of it into English was published shortly afterwards at London, A.D. 1723, under the title of *The Russian Catechism*; and reached a second edition.

II. and III. The *Shorter* and *Longer Catechisms* are printed and published by the Synodal Press not only in the Slavonic, but also in the modern-Russian character and idiom. Both of them in that form, in which they now stand, and in which alone they are enjoined to be used, were drawn up by Philaret, the present illustrious Metropolitan of Moscow, and after careful revision were not merely approved and licensed, but adopted and promulgated by the Most Holy Synod as the Catechisms of the Church Herself, A.D. 1839. The Longer Catechism, in particular, having been translated into Greek, and sent to all the Eastern Patriarchs and other Churches of the same Rite and Communion, and having been received on all sides with unanimous approbation, has a just claim to that title which it bears in the original, and which literally translated would stand thus: *A Full Catechism of the Orthodox Catholic Church of the East*: though the word 'Full' having reference also to the '*Short Catechism*' of the Russian Church, it was found difficult to give this title with exactness in the translation.

It must not, however, be supposed that these two Catechisms either in their present form, or in that in which they were first published for the single Diocese of Moscow, originated solely with the Metropolitan, who has been named as their Author. They are in fact, though recast, and much improved in method and style by his labour, and by that of the Synod itself, yet in substance the representatives of older Catechisms under similar titles, which have been from time to time authorized by the Spiritual Authorities; though none before these have ever been appropriated in so distinct a manner by the Church Herself. Such were the *Russian Catechism* drawn up in the reign of Peter I., and *The Shorter*

and *Longer Catechisms* sanctioned by the Synod under Catherine II. on the occasion of the establishment of Schools for the people in Russia, which went through many editions. Such again were the three *Catechisms*, and the *Orthodox Doctrine, or Summary of Christian Divinity*, composed by Platon, sometime Metropolitan of Moscow; the latter of which appeared first in the year 1762, and is a work of very considerable authority, having been translated into no less than eight languages, and received into use with general approbation beyond the limits of the Russian Church. But all these, and other similar publications which might be named, are no ways to be compared in point of authority with the Catechisms given in the present Volume.

Besides earlier Russian publications, such as have been named, or alluded to, and the still more ancient writings of the Fathers of the Universal Church, the reader who would trace historically the Theology of the present Russian Catechisms ought to have some acquaintance with the Doctrinal decrees and writings of the Modern Greek Church; particularly with the *Answers of the Patriarch Jeremiah to the Lutherans*, (1574—1581.); the *Orthodox Confession*, (A.D. 1643.); and the *Eighteen Articles of the Synod of Bethlehem*, (A.D. 1672.) These documents, it is true, originated more or less in controversy: one of them was composed under the political influence of Frenchmen and Latins for party purposes; and all have much in them of a controversial tone and character; and so differ widely from the Russian Catechisms, which breathe rather the natural spirit of the Church equably dividing the word of truth to her obedient children. But still, having been received, so far as respects their substance at least, throughout the whole Eastern Communion, and being repeatedly referred to as of authority in the Russian Catechisms themselves, they are very necessary assistances towards their right understanding and appreciation.

IV. The *Treatise On the Duty of Parish Priests* was composed by George Konissky, Bishop of Mogileff, with the assistance of Parthenius Sopkofsky, Bishop of Smolensk,

and was first printed at St. Petersburg, A.D. 1776. The Author, George Konisky, besides other writings, was celebrated for the Latin Oration which he made, July 17, A.D. 1765, at Warsaw, before Stanislas Poniatofsky, the then newly-elected King of Poland, and in which he set forth in a touching manner the persecutions endured by the members of the Eastern Church in the Polish Provinces at the hands of the Latins. He was born in the year 1717; and died at Mogileff, A.D. 1795, being at the time of his death Archbishop of Mogileff and White Russia, and a Member of the Russian Synod. His treatise On the Duty of Parish Priests has been adopted by the whole Russian Church, and even beyond its limits, wherever the Slavonian Church-dialect is understood: and all candidates for holy Orders in the Diocesan Seminaries and in the Superior Spiritual Academies are required to have read it, and to shew their acquaintance with its contents, previously to being ordained.

As regards the question of doctrinal authority generally, it is important to understand that the members of the Eastern Church are neither bound in conscience, on the one hand, to every word and letter of any modern documents, nor left free, on the other hand, to indulge in an unlimited license of criticism. Beyond the Creed itself, the Eastern Church has no general doctrinal tests; no Oath, like that of Pope Pius IV; no Symbolical Books, strictly speaking, like those of the Protestants and the Reformed; no Thirty-nine Articles, like those subscribed in England. But still she is not the less on that account provided with a sufficient security that the true faith, in its fullest sense, shall be held and taught under the letter of the Creed, and that the doctrinal decisions of former ages shall be maintained. This security lies in a living spirit of orthodoxy, protected against gainsayers, in case of necessity, by the terror of excommunication. Whatever is felt or known to form part of the faith of the Church, even though it be as yet unwritten, must be received with implicit veneration, as coming from the infallible Spirit of God: much more all doctrine of faith which has been written by orthodox men,

or even by whole Synods, so far as it is felt and known to have the sanction of the Church. And thus, to apply what has been said, the doctrine written in St. Cyril's Catechetical Lectures, in St. John Damascene's treatise On the Faith, in the Orthodox Confession, in the xviii Articles of the Synod of Bethlehem, and in the present Russian Catechisms, must be held by all members of the Eastern Church to be one and the same thing *in substance* with the Creed itself, so far as it is felt and known that these different treatises and expositions have been approved by the Church. But still, inasmuch as in these and in all similar compositions of any length, and even in the very canons of orthodox Councils, there are of necessity many words and propositions which are either beside the province of faith altogether, or else beside the purpose of the writers in writing, or of the Church in approving, in all such subordinate matters of detail free scope is left for the exercise of learned and religious criticism. Upon such principles it was that the Russian Synod, in 1838, in publishing a translation of the xviii Articles of the Synod of Bethlehem, made no scruple to modify some things, and even to omit one whole Answer, which was felt to be inaccurate. And upon the same principles it is quite free, and not unreasonable, to maintain that the *Longer Russian Catechism*, though identical of course in the substance of doctrine with all documents approved by the Eastern Church, is yet in many points of detail, in method and language, and even in some minor doctrinal respects, of greater weight and value, not only than the *Eighteen Articles of the Synod of Bethlehem*, but even than the *Orthodox Confession* itself.

In conclusion, it cannot be out of place to remind the reader that the Doctrine of the Russian is at the least the same with that of the whole Eastern Church; and if any one believes that there is, essentially, upon earth but one true Church, and one definite Orthodoxy, it must be for such a one a matter of serious reflection in reading any volume like the present, how far his own part of the Church, and how

far he himself, as an individual, has been hitherto adequately confessing that truth, which he recognizes in the doctrine of others; also, how far he has good and solid grounds to go upon, if in any thing he rejects what others teach in the name of Christ. So far as he feels himself to agree, he ought assuredly to desire to make his agreement known; and thus both do his own duty by confessing truth, and also remove in some degree unnecessary offences and impediments, which now stand in the way of peace: while so far as he thinks himself to differ, and thinks also that he, or his own part of the Church, has good grounds for differing, he ought no less assuredly to remember that truth is not for him alone, nor for any particular Church or Empire, but for the Universe, and for the Universal Church: and whatever Bishop, or whatever Church thinks itself to have the truth upon any point, and condemns others, it is bound to labour zealously and unceasingly for their correction. Otherwise, whether we think that we agree in the truth with any others, we deceive ourselves: for, if we were really agreed, we should never rest till our agreement was known and understood on both sides: or whether we confess that we differ, we condemn our own selves for differing: for, if we were really good Christians, and represented the Truth, and the true Faith and doctrine of the Universal Church, in that point, in which we differ, we could never for any length of time acquiesce passively in the ignorance or error of our brethren: nay, nor even of heathen: especially in such a time as the present, when the nations of the world are at peace, and facilities are every day increasing for all manner of communication and intercourse.

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# INTRODUCTORY NOTICES

OF

## CERTAIN MODERN GREEK DOCUMENTS,

VIZ.

THE ANSWERS OF THE PATRIARCH JEREMIAH TO THE LUTHERANS.  
THE BOOK ENTITLED THE ORTHODOX CONFESSION, AND THE  
XVIII ARTICLES OF THE SYNOD OF BETHLEHEM.

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### I.

OF THE ANSWERS OF THE PATRIARCH JEREMIAH  
TO THE LUTHERANS.

THE *Answers of the Patriarch Jeremiah to the Lutherans* are the earliest of those modern doctrinal writings which are held to be of authority in the Eastern Church. They stand in the same place with regard to the Lutheran Controversy, as the Acts and XVIII Articles of the Synod of Bethlehem do to the Calvinistic. They are free, even in the minutest details, from all suspicion of Latin influence, which is more than can be said of every word and sentence in the above-mentioned *Acts* and *Articles*, or even in the *Orthodox Confession*. They breathe throughout the genuine and natural spirit of the Eastern Church; and, besides the weight of public opinion in their favour, they have the express testimony of those very Synods of Jassy and Bethlehem, by which the later documents of the Orthodox Confession and the Eighteen Articles were approved. These Answers may indeed, perhaps, have been sent from Constantinople into Russia; and they are at any rate known to the Russian Clergy from the *Acts* of the Correspondence published at Wittemberg in Germany, A.D. 1584, and from the later publication of Gideon of Cyprus; but still, con-

sidering their intrinsic weight and value, it is much to be regretted that they should never yet have been published entire in any Russian or Slavonic Version, nor put forward by the Russian Synod in the same prominent manner with those later documents of the Orthodox Confession and the xviii Articles, to which they are in no respect inferior. The Answers of the Patriarch Jeremiah ought assuredly to be of some interest to the Russian Church, inasmuch as it was by his means that she was first exalted so as to have Patriarchs of her own: and the Synod, as now standing in the place of the Patriarchs of all Russia, is the more bound to shew honour to his memory.

## II.

OF THE BOOK ENTITLED AN ORTHODOX CONFESSION OF THE FAITH OF THE CATHOLIC AND APOSTOLIC CHURCH OF THE EAST.

[Translated and abridged from an Essay read at one of the Public Meetings of the Spiritual Academy in the Lavra of St. Alexander Nefsky, at St. Petersburg, Jan. 25, 1804, by A. Bolchofsky, Candidate of Theology.]

The earliest and simplest expression of that life-giving doctrine, which was once for all delivered to the Church, to be handed down by her traditionary teaching to the end of time, was the Formula of our baptismal faith, that is, the *Apostolic Creed*, with those additions which were inserted in it by the Councils as safeguards against heresy. A second form into which Orthodoxy in self-defence cast itself, as well to fix and deepen the attachment of believers, as to counteract the artifices of heretics, was that of *Doxologies* and *Hymns*, which were found to have great effect in those controversies, which led to the expansion and final settlement of the Creed, and were still more multiplied afterwards. Dogmatical treatises, Catechisms, and Expositions, such as still remain to us in the writings of various Fathers, were all originally based upon the Creed, which they served to develop, illustrate, and enforce. Already, in the third century, we see the beginning of this kind of writing in the *Exposition of the Faith* by St. Gregory Thaumaturgus, and in Origen's books *On the Principles*, which however are not free from errors.

In the fourth century we have the *Catechetical Lectures* of St. Cyril of Jerusalem. In the fifth century St. Augustine much more fully, though still compendiously, brought together all that is fundamental in theology in his *Manual*, (a translation of which in the Russian language was printed at Moscow in the year 1783;) and in the eighth century St. John Damascene for the first time put the whole into a scientific and systematic form with great accuracy and learning, in his treatise *On the Orthodox Faith*, (also printed in Russ in 1774.) And these books were afterwards closely held to and followed by nearly all who wrote on doctrinal theology, down to the separation of the Western Church from the Eastern.

Since the time of St. John Damascene, whatever may have been done in the West, either in the great body of the Latin Church, or in any of those fractions into which it has been divided by more recent schism, the Eastern Church has had no need to promulgate any new Creeds or symbolical books. For though it be true that Gennadius, otherwise called George Scholarius, Patriarch of Constantinople, in the fifteenth century wrote two Confessions, which together are sometimes spoken of as a symbolical book<sup>a</sup>, still these were written not for any want of them in the Church herself, but in answer to the enquiries of the Turkish Sultan Mahmoud II. They may be found printed in Greek and Latin in the work of Martin Crusius entitled *Tureo-Græcia* l. ii. p. 117. Other Confessions, which however are of no public authority, are mentioned by Buddens and Kœcher.

The Russian Church in common with the rest of the Eastern found no need down to the seventeenth century to have any special doctrinal standards of her own, but was content to refer for her faith to the writings of the ancient Fathers, and especially to the treatise of St. John Damascene, which was very early translated into Russ, and printed for the first time in that language at Moscow in 1665. But in

<sup>a</sup> This is the more remarkable, because in these two Confessions Gennadius distinctly uses the Latin mode of speech on the Procession of the Holy Ghost, and makes it to harmonize with the Greek.

the seventeenth century some tares sown by strangers occasioned the production of a fresh class of doctrinal writings. The first move was made by Laurentins Zizanias, a Protopope in Lithuania, who in order to supply the Orthodox of that Province with a safeguard against error, drew up a *Full Catechism*, which he submitted for revision to Philaret then Patriarch of Moscow. The Patriarch after having corrected it to his mind, caused it to be printed at Moscow in the year 1627. After this, in 1645, Peter Mogila, Metropolitan of Kieff, in order to refute certain Latin Calumnies, put forth, first in Polish, and afterward in the dialect of Little Russia, a *Short Catechism*; a translation of which in Russ, or rather Slavonic, with some alterations in accordance with the opinions then prevalent, as well as additions and corrections, was printed at Moscow in 1648 by command of the Patriarch Joseph. In the same year there was published at Moscow for the vindication of Russian Orthodoxy, more particularly against the Uniats, a book entitled *On the Faith*. But none of these books are held to be of any strict authority in the Church, because in spite of all the zeal and care employed in their composition, many unseemly and erroneous opinions were to be found in them. Peter Mogila was sensible of this, but was unable alone to stem the tide of false opinion then universally prevalent, and therefore determined to draw up such an exposition of the faith, as might be approved and confirmed by the Eastern Patriarchs, and so serve for an immutable standard of doctrine. This he did accordingly; and it is to him that we are indebted for the book, which in its present form is known by the name of the *Orthodox Confession*.

Peter Mogila belonged by birth to the family of the Princes of Moldavia, and before he became an ecclesiastic had distinguished himself as a soldier. After having embraced the monastic life, he became first Archimandrite of the Pecherskay, and subsequently, in 1632, Metropolitan of Kieff, to which dignity he was ordained by authority of Cyril Lucar, with the title of Eparch or Exarch of the Patriarchal Sec. He sat about fifteen years; and died in 1647. Besides the *Orthodox Confession*, he put out, in 1645, in the dialect of Little

Russia, his *Short Catechism*; composed a Preface<sup>b</sup> prefixed to the Patericon; corrected, in 1646, from Greek and Slavonic MSS the Trebnik<sup>c</sup> or Office-book, and added to each Office doctrinal, casuistical, and ceremonial instructions. He also caused translations to be made from the Greek Lives of the Saints by Metaphrastus; though this work remained unfinished at his death. And lastly, he composed a Short Russian Chronicle, which is preserved in MS., but has never yet been printed. He was the founder of the first Russian Academy at Kieff.

Nectarius, Patriarch of Constantinople, in his Prefatory Epistle, has given a detailed account of the circumstances under which the Orthodox Confession was composed. Most Western writers, as Buddeus, Pfaffius, Weissman, Hoffman, &c., misunderstanding the words of the Patriarch, say that the book was composed expressly against Cyril Lucar, who in 1629 had put forth a Calvinistical Confession in the name of the Greek or Eastern Church, and had been in consequence deposed and condemned. Perhaps also they thought their view confirmed by the fact, that Cyril Lucar had been about the end of the sixteenth century Rector and Greek teacher in the Russian Seminary at Ostrog in Volhynia. And besides, the affair of Cyril Lucar engrossed much attention during the latter half of the seventeenth century, and many questions were raised and Synods held about him in consequence of the fierce struggle between the Calvinists and the Papists, the former of whom sought to strengthen their cause by making out that the Eastern Church was on their side, while the latter, from hatred to Cyril Lucar, with one voice echoed their assertions that he was really in belief a Calvinist. Many of the Greeks themselves thought the same: and at length the matter was brought to that pass, that Cyril Lucar was condemned and cast out as an heretic; and not only so, but after his death also his memory was anathematized by a Synod held in 1638 at Constantinople, under Cyril of Berlicæ his successor. But later Synods shewed more caution, and contented themselves with condemning the Confession and its author, without allowing that it had been justly imputed

to Cyril Luear. This was the course taken by the Synod held under Parthenius at Constantinople in 1642, at which Peter Mogila with five other Bishops from Little Russia assisted, and subscribed after the Patriarch. And again, in the Synod which was held the following year, 1643, at Jassy in Moldavia, and to which Mogila's book was sent and submitted for revision, it was only Calvinism that was condemned, not the person of Cyril Luear. The Acts of this Synod were subscribed by the three Legates, whom Peter had sent as his Representatives from Kieff. Lastly, the Synod of Bethlehem or Jerusalem, in 1672, plainly asserted that the Confession attributed to Cyril Luear had been fraudulently put out by the heretics in his name, and quoted passages to refute it from Cyril's own writings, giving this as the true reason of his condemnation, that though he disavowed on oath being the author, he had refused to write against it as the Clergy of Constantinople desired. From all this it seems highly improbable that Peter Mogila should have intended his work against Luear, when even the Eastern Patriarchs his cotemporaries were inclined rather to justify that Patriarch than to accuse him. And in the Orthodox Confession there is not one word of Cyril, nor of the Calvinists; though no doubt both the Calvinistic, and the Popish, and all other errors are alike rejected in it, without being named. Nor do the Acts of the Synod of Jerusalem give any hint of their having been composed against Cyril.

On the other hand, Adrian, Patriarch of Moseow, in his Preface, gives the true account; namely, that the Orthodox Confession was composed against those heretics, with whom the Russian Church found herself actually in contact. And so far as Protestants are concerned, it would be more true to say that Mogila had in view the Lutherans, than the Calvinists; seeing that the disciples of Luther at Stockholm and elsewhere nearer the borders of Russia, had about that time made some attempts to introduce their doctrines into Russia. But Peter Mogila himself, in the preface to his Short Catechism, and in that to the Trebnik, gives us this as the truest and most immediate reason, that the "enemies

of orthodoxy," that is, the Latins, "had composed and printed "in the Polish language certain railings against our orthodox "Church, giving out every where that the Russian Clergy "were so ignorant, that they knew not either their own faith "or their own ceremonies." Besides this, the same Latins, and particularly the Uniats, had begun to publish in the Polish and Russian languages a number of books, which, pretending to be Orthodox, caused much scandal to the Russians. Even into the Russian Church-Books printed at Kieff there had crept from the Books of the Latin Church many novelties and interpolations: and it is well known what a fierce controversy raged somewhat later, about 1680, even in Moscow itself concerning the time of the change of the Elements in the holy Eucharist; a controversy excited by a book printed at Kieff in 1668, in which the opinion of the Roman Church on that point had been laid down as orthodox, and had given offence to many. This put the Patriarch Adrian upon asking the judgment of the Eastern Patriarchs his brethren; and at length, for the final settlement of the dispute, he published a collection of extracts from the orthodox Doctors and Fathers of the Church. And thus we may conclude that Peter Mogila also in like manner composed his Confession more against the Papists, than either the Lutherans or the Calvinists; inasmuch as he had far more reason to apprehend danger from them, than from either of the two last-named sects. In the preface to his Short Catechism of 1645 he promises to give soon another of greater length, with proofs of doctrine from the Holy Scripture, the Councils, and the Fathers.

The Patriarch Nectarius, in his Preface, relates that Peter Mogila, in the first instance, called together his three suffragan Bishops of Chernigoff, Pereyaslawf, and Mogileff, and afterwards many other learned and judicious men, to his Metropolitan residence; after which he sent and submitted his book to the Church and Synod of Constantinople, under the title of an *Exposition of the Faith of the Russians*, to be adopted or rejected, as that Church should deem proper. The Patriarchal Synod at Constantinople appointed that it should be revised in the Synod then about to be held at Jassy in

Moldavia; and sent word to Peter Mogila, that their own Commissioners and Exarchs might be met at the Synod by others in his name. The Synod itself, however, was not convoked expressly for this affair, but met in accordance with the desire and upon the request of the Prince John Vassilievich, Hospodar and Voivode of Moldavia: for he finding much scandal and confusion to be caused in his Provinces by the Calvinists, and especially by the Calvinistic Confessions then every where circulated under the name of Cyril Lucar, had requested Partheuius, the Patriarch of Constantinople, and Peter Mogila, Metropolitan of Kieff, to assemble a Synod against the Calvinistic heresy at Jassy.

The Patriarch accordingly, in 1643, sent thither Porphyry Metropolitan of Nice, and Meletius Syrigus, a Priest-Monk, who held the rank of Preacher and Doctor of the Great Church; while Peter, on his part, sent two Priors and a Preacher. Parthenius sent as from himself and his Synod at Constantinople a synodal letter, containing an orthodox Confession drawn up under eighteen heads against the Calvinists, with Answers to four Questions appended. This the Fathers assembled at Jassy thought it enough merely to subscribe; and then proceeded to the revision of Mogila's book, which, after many discussions and explanations, they also synodically approved. It deserves special notice, and may well excite our astonishment, that the Synod, as Nectarius says, found still many unorthodox opinions in Mogila's book, and purged it from all strange ideas and intermixture of novelties. (See Harduin, *Acta Concil.* vol. xii. p. 178. et seq. and p. 282. et seq.) In such an unhappy state was the Church of Little Russia at that time; and so difficult was it, even for that great and enlightened Pastor, openly, and of himself alone, to withstand the universally erroneous opinions of his cotemporaries. The book as corrected at Jassy was sent by the Synod in 1643 to the four Patriarchs, who approved of it, and confirmed it by their own signatures, and those of the chief of their clergy.

As some question has been raised concerning its proper title, it may be worth while to mention that it is given in the

Russian edition as an *Orthodox Confession of the Faith of the Catholic and Apostolic Church of the East*; because, as the Patriarch Adrian of Moscow says, Peter Mogila himself so named it. Nectarius, Patriarch of Jerusalem, tells us, that the Synod of Kieff had called it in the first instance an *Exposition of the Faith of the Russians*; whereas afterwards the Œcumenical Patriarchs called it an *Exposition of the Catholic and Apostolic Faith for all Orthodox Christians throughout the world*. We learn from the preface of the Patriarch Adrian that many called it simply *The Catechism*: and Leonard Frisch published it in German under this title of "*The Long Russian Catechism*," and so misled Gottlob Hoffman; for the title of *The Long or Full Catechism* had long before been appropriated in Russia exclusively to the Catechism of Zizanius, which was put forth in 1627 under the name of *Dialogues*.

With respect to the language, in which the Orthodox Confession was originally composed, it may be noticed that the Patriarch Adrian informs us that the common Slavonic text is only a translation from the Greek. In what language Mogila first drew it up seems uncertain. Du Fresne says, in Russ, and that Panagiotti, first dragoman to the Porte, translated it into Greek; which seems to be borne out by the Letter of the Patriarch Nectarius, written in 1662, and prefixed to Panagiotti's edition. But the Patriarch Parthenius, in 1643, in his Letter of Confirmation says, that it had been submitted to him for his approval in Greek and Latin, and that he had confirmed only the Greek. Hoffman from hence concluded at first that Peter Mogila drew it up in Greek and Latin, and caused it to be translated and printed as soon as it had been approved; but afterwards, reflecting that if this had been so, there would have been no need of making a fresh translation under Adrian, he retracted his former assertion; and so has left the question in doubt. We may conjecture that Nectarius mistook as to the first edition in Russ, and had in his mind either the Short Catechism of 1645, printed in the dialects of Poland and Little Russia, or else that printed in 1648 under the Patriarch Joseph at Moscow. Peter Mogila no doubt composed it purposely in Greek and

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Latin, and so it remained till the edition of Adrian, Mogila having been prevented by death from translating it himself. Besides this, we should remember that the state of opinion then prevalent amongst his cotemporaries in Little Russia was unfavourable to its publication.

The first edition of the Orthodox Confession was that of Panagiotti, published in 1662 at Amsterdam with a Preface by Nectarius, and erroneously said by Nectarius himself to be "in the *Hellenic* and the Latin languages." The Latin translation, as Arnand says, was sent together with his own Greek MS. by Panagiotti as a present to Louis XIV. ; and both are still preserved in the Royal Library at Paris. The same writer Arnand quotes a letter from M. Olivier de Nointel, French Ambassador at the Porte in 1670, from whence it appears that the States of Holland made Panagiotti a present of the expense of printing his edition. Hoffman mentions a second edition, also brought out in Holland, in 1672, by order of Dionysius, Patriarch of Constantinople ; but Albert Fabricius and Francis Buddeus do not mention it. Laurentius Normann, who was first Professor at Upsala, and afterwards Bishop of Gothenberg, translated it into Latin, and published his version together with the Greek of Panagiotti at Leipsic, in 1695. He printed from a copy of Panagiotti's text, which had been corrected by the Brothers Lichoudi with their own hands, and inserted all their emendations in the text as various readings. Berg saw the original MS. copy of this corrected text in the possession of his friend Sparvenfield, who also lent it to Normann. It was written in parallel columns with another translation of the same document in Slavonic. How it has found its way from Moscow is unknown. Of the two brothers, Joannicius Lichoudi died in 1701 ; Sophronius, who survived him, was the fellow labourer of Theophylact Lapoutinsky in revising the text of the Slavonic Bible. These two brothers were both of them much persecuted by the Latinizing party for their zeal in maintaining the Greek doctrine respecting the time at which the Elements are changed in the Eucharist. But to return to our subject ; Paul Gottlob Hoffman also printed all the versions

which we have mentioned above with his *History of the Russian Catechism*, as he named it, and the corrections and various readings of the Lichoudi. An edition was called for at Moscow in 1685; but it was not till 1696, that the Orthodox Confession was translated and published there by the Patriarch Adrian, and then not really from the Hellenic, as it professes to be, but evidently from the modern Greek of Panagiotti; an additional sign of which is, that it retains the Preface of Nectarius. Panagiotti's text having been referred to by the Synod of Jerusalem in 1672, may be considered authorized. The Moscow edition in Slavonic also gives all the chief corrections of the Lichoudi.

If it be asked how much weight is to be attached to the Orthodox Confession, we answer, that besides all that we have related above of the care taken originally in its composition and revision, and of its approval both by the Synod of Jassy, and by the four Eastern Patriarchs, it received afterwards the testimonies of Nectarius, Patriarch of Constantinople, whose Preface is prefixed to the edition of Panagiotti, published in 1662; and of Dositheus, Patriarch of Jerusalem, with his Synod held at Bethlehem in 1672; also at the same time of Dionysius, Patriarch of Constantinople; again, in 1691, that of a Synod held at Constantinople; and lastly, in 1696, that of Adrian, Patriarch of Moscow.

It is acknowledged by the Spiritual Regulation subscribed by the Bishops and Clergy of Russia in the year 1720; and all Russian Theologians since have rested very much on this book.

### III.

#### OF THE XVIII ARTICLES OF THE SYNOD OF BETHLEHEM.

The XVIII Articles of the Synod of Bethlehem seem to have been formally communicated to the Russian Church for the first time in 1721, when they were sent by the Eastern Patriarchs through the Russian Synod to certain British Bishops, with whom they had been some time before in correspondence. The Eastern Patriarchs sent the Book of the XVIII Articles as their Ultimatum, to be re-

ceived without further question or conference, in details, no less than in substance, by all who would obtain their communion. But the Russian Synod, in transmitting it, held a somewhat different tone and language; as will appear from the following Letters.

No. 1.

*The Most Holy Governing Synod of the Russian Church to the Most Reverend the Bishops of the remnant of the Catholic Church in Great Britain our Brethren most beloved in the Lord, wishing health;*

Your Letters written to us the thirtieth of May in the last year we have received; from which, more than ever, being assured that you have at heart above all things, and seek, and desire peace and concord with the Eastern Church, we have conceived great joy in the Spirit: and we give glory to Christ our Saviour, Who is our Peace, for that He by moving you to these endeavours has confirmed our faith in His promise: for in truth this your desire of concord is a proof that He is ever graciously present, according to His promise, with His Church. We also give you great thanks that you have not thought it unworthy of you to express your good will towards our Synod in terms of the greatest veneration, and have esteemed it worth your while to write to us of these matters. Your Answers, which you have returned to the writings of the Most Holy Patriarchs in the Greek tongue, we have sent to those Prelates: the other copy in Latin we have kept here, and have under our consideration. And as we make no doubt that these desires of yours spring from no earthly root, but are of an heavenly seed from above, we faithfully promise our best assistance to further this your so holy a negotiation; nay, rather our own; for it is ours also. And now, to come to the point, we have acquainted His Imperial Majesty, our Most Gracious Lord, with your proceedings, as you had desired we should, and as we also thought it our duty to do. Our Most Potent Lord received the information most favourably . . . . What his opinion is concerning this affair we will with all plainness tell you. He

thinks it fit, that you should send two persons from among yourselves to have a friendly conference, *in the name and spirit of Christ*, with two that shall be chosen out of our brethren. Hereby the opinions, arguments, and persuasions of each party may be more sincerely produced, and more clearly understood; and it may be more easily known *what may be yielded and given up by one to the other; what, on the other hand, may and ought for conscience sake to be absolutely denied*. In the mean time no prejudice will befall either your Communion or ours from such a private conference, nor the hope of future union be lost or compromised. This is the opinion of our Monarch concerning the most holy negotiation; and it seems to us the best that can be given. We now desire that, as soon as may be, you will let us know how you regard it. In the mean time let it be our business on both sides earnestly to entreat God to be merciful unto us all, and to prosper our undertaking. Farewell most beloved Brethren. Your Brethren most bounden to your Charity in Christ, &c. [Here follow the signatures.]

*Moscow, 1723, the Month of February.*

No. II.

*The Most Holy Governing Synod of the Church throughout all the Russias to the Most Reverend the Bishops of the remnant of the Catholic Church in Great Britain our Brethren most beloved in the Lord, wishing health;*

A year is now past since we delivered Letters [the Letter given above, No. I.] to the Reverend Father, the Protosynecllus, to be carried to you: but certain impediments have delayed his journey to England even to the present time.

We acquainted you by those Letters how well pleased the Most Potent Emperor of all the Russias, our Gracious Sovereign, was to be further assured of your pious desire for the peace of the Churches, and what advice he gave concerning the best method to bring this holy endeavour to good effect. And now, inasmuch as he still continues in the same mind, we send the very same Letters together with these present; and we request you to pardon this delay, rather for the sake

of your own goodness, than for any other excuse that might be made. We also send you a writing of the Greek Prelates, [viz. a copy of the xviii Articles of the Synod of Bethlehem, with a Letter declining further conference,] which we have received from Constantinople during the interval, while the Father Protosyneellus was preparing for his journey, being desired by a Letter from them to transmit it to you. In the mean time we desire your charity to know that if, *in accordance with the advice of our Sovereign*, you will send two of your Brethren to a conference, *which we again entreat you to do*, we may hope to bring our wishes to a more easy conclusion: which that at length He, even the Lawgiver of love, the God of peace, the Father of mercies, may prosper, is our hearty desire and prayer. Farewell most beloved Brethren. The most fervent Brethren of your charity, &c. [Then follow the signatures.]

And together with the two preceding Letters the xviii Articles of the Synod of Bethlehem were sent to Britain.

Recently, in the year 1838, after the lapse of more than a century, the same xviii Articles have been published in a Russian version by the Synod at St. Petersburg, together with the Letters of Peter the First and the Eastern Patriarchs upon the Institution of the Synod. The title of this Publication is as follows: *Imperial and Patriarchal Letters on the Institution of the Most Holy Synod, with an Exposition of the Orthodox Belief of the Catholic Church of the East*. In this Russian Version of the Articles the Synod (as has been said above in the Preface) has by no means thought itself bound to adhere to every word and letter of the Greek; but has made some qualifications and omissions of considerable importance, though of course not affecting the substance of that doctrine, which is set forth in the original.

THE  
RUSSIAN PRIMER,  
FOR  
TEACHING CHILDREN TO READ  
THE  
ECCLESIASTICAL AND CIVIL CHARACTERS.

*SÉVENTH EDITION.*

MOSCOW,  
AT THE SYNODAL PRESS.

MDCCCXXV.

“O GOD GIVE EAR UNTO ME, HELP ME, AND  
GIVE ME UNDERSTANDING, THAT I MAY LEARN.”

\* \* \* *After the Ecclesiastical, Civil, and Written Alphabets, Tables of Syllables and Words, and of the Abbreviations and Accents used with the Slavonic character, all which are here omitted, the second Section of the Primer proceeds as follows, in the Ecclesiastical character and idiom :*

THE  
RUSSIAN PRIMER.

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DAILY PRAYERS.

IN the name of the Father, the Son, and the Holy Ghost. DAILY  
PRAYERS  
Amen.

Glory be to Thee, O our God, glory be to Thee.

O Heavenly King, the Comforter, the Spirit of truth, Who art every where and fillest all things, the treasure of blessings and giver of life, come to us and make Thine abode in us, cleanse us from all impurity, and save our souls of Thy goodness.

O Holy God, O Holy God Almighty, O Holy God Immortal, have mercy upon us.

O Most Holy Trinity, have mercy upon us: O God, cleanse us from our sins: Forgive us our offences, O Lord: Visit us, O God, and help our infirmities for Thy Name's sake.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day bread for our subsistence. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil.

*To the Mother of God.*

Hail Mary, Virgin Mother of God, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, for thou hast borne the Saviour of our souls.

DAILY  
PRAYERS*On rising from sleep.*

O Lord, I thank Thee with my whole heart that Thou hast raised me up from sleep safe and sound, that Thou hast scattered the darkness of night, and gladdened mine eyes with the light of this day. And now, O Lord, I believe in Thee with my whole heart; scatter, I pray Thee, the darkness of my ignorance, and of my passions, and lighten my mind and my will with Thy almighty grace. Grant me to do cheerfully and zealously every work which Thou hast appointed for me, and reverently to search out the wonders hidden in Thy holy law, ever calling with boldness upon Thy holy Name.

*On going to rest.*

Almighty God, Who hast vouchsafed of Thy providence to bring me to this present hour of night; I give Thee hearty thanks for all the blessings that I have this day received at Thy hand, praying Thee to accept my contrition for all that I have done amiss. And now that I am going to my rest, keep me, I beseech Thee, under the shadow of Thy wings, and make me withal to remember that everlasting rest which Thou hast prepared for them that love Thee; among whom place me also, O Lord.

*Before Dinner.*

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season: Thou openest Thy hand, and fillest all things living with good.

*After Dinner.*

I thank Thee, O Christ my God, that Thou hast fed me with Thy earthly good things: let it not be with these only, I beseech Thee, but bring me also to Thy heavenly kingdom.

*The Creed, or Symbol of Faith.*

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, Light of light,

Very God of very God, begotten, not made, of one substance with the Father; by Whom all things were made, Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate, And suffered, And was buried, And rose again the third day according to the Scriptures, And ascended into Heaven, And sitteth at the right hand of the Father, And shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end: And I believe in the Holy Ghost, the Lord the Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets: I believe one Holy Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: I look for the Resurrection of the dead; And the life of the world to come. Amen.

MORAL  
PREC.

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#### SHORT MORAL PRECEPTS.

My good child, remember always that God looks not only to our actions, but also to our inmost thoughts and intentions.

He gave thee life and preserves it, and whatever happiness thou hast in it, it is all from Him.

Therefore, ever thank Him for all His goodness to thee; love Him with all thy heart; obey Him in all things, and call upon Him to help thee in every thing thou doest.

Honour thy Sovereign as the power ordained by God, and be subject to him in all things.

Honour thy Spiritual Pastors, thy Father and Mother, thine Elders, and all good people, and follow them in all that they direct for thy good.

Ever bear in mind, that thou hast been born into the world for this end, to do good to thyself and to all others, as far as possible, on all occasions.

Love not only thy neighbours and friends, but also thy very enemies; by so doing, thou mayest win and correct them, and make them good people.

MORAL  
PREC.

Have no strife nor enmity with any body, and even though any injure thee, bear it patiently; for this is true greatness.

Be merciful even to the beast, which God hath given man for his service.

Abstain not only from bad actions, but also from improper words, which hurt the ear.

Covet nothing which belongs to another; still less steal or take away: but be content with what thou hast of thine own.

If thou art poor, and canst not earn any thing by work, beg; and when any one gives, receive it thankfully.

Do not desire to have every thing thou seest.

Be diligent, and flee idleness. Diligence is pleasing to God, and very much for thine own interest; but idleness, on the contrary, is the source of all manner of evil, and a sin altogether hateful to God.

Never lie, but always speak truth; for lying, or deceit of whatever kind, is the most mischievous of vices. If thou liest even once, people will not believe thee afterwards.

Do not say all thou knowest, but at fit time and occasion.

What thou knowest not, neither affirm positively, nor deny.

When any one older than thyself speaks, listen in silence.

When thou thinkest to speak, consider first of what thou art going to speak.

Be gentle and not forward, silent rather than talkative.

Be not proud; be civil to every body, kind to thine inferiors, charitable to the poor.

If thou ever offendest any one, make it up immediately.

If thou art kind to others, others will be kind to thee.

Envy none, but wish well to all.

Be obliging, and try to please all good people.

Be obedient and attentive to thy Governors, Masters, and Teachers.

Be not angry with any, least of all with thine Elders.

Never make game of old or poor people.

Care not for fine clothes; but rather observe a becoming neatness and cleanliness in every thing. Rich or fine clothes do not make a fool wise, but only the more ridiculous.

*Do thy best to acquire a habit of observing these rules while thou art young, that thou mayest continue the same even to age. And if thou doest all this, then thou wilt be really happy, and in favour with God and men.*

A BRIEF  
CATEC.

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A BRIEF CATECHISM.

Q. Why dost thou call thyself a Christian?

A. Because I believe in our Lord Jesus Christ, and follow His holy law.

Q. What does the Christian faith teach?

A. It teaches all truth and all virtue, as is to be found at length in the books of the Prophets and Apostles. The same, to help my memory, has been briefly comprised in the Symbol of our Orthodox Faith, which I have by heart, and on proper occasions repeat thus, "I believe in one God, &c."

Q. Of what does this Symbol or Creed first put thee in mind?

A. Of God; that He made me, and all the world; and governs and preserves me, and all the world: and therefore my conscience continually reminds me that I ought to love Him with all my heart, worship Him in sincerity, and believe that then only can I think or act well, when I think and act as His holy law commands.

Q. How thinkest or conceivest thou of God?

A. I think, conceive, and believe, that God is One, and that beside Him there is none other; that He is from everlasting, without either beginning or end; that He is a Spirit, incorporeal, and immortal, just and merciful; that He is present every where; that He sees and hears and knows all things, even our inmost thoughts and intentions.

Q. Is it enough to have this knowledge and conception of God, and then do as thou pleasest?

A. By no means: as I have this knowledge of God, so should I also live agreeably thereto: for instance; if I know that God is just, I should fear to do evil, lest I fall under

A BRIEF  
CATEC.

His just judgment, and lose the blessings of His mercy and goodness ; if I know that God is merciful, I ought to repent me of all that I have done amiss, in the hope that He will not reject my repentance ; if He is omnipresent, and omniscient, I ought neither to do nor even think any evil, but strive to serve Him always with a pure conscience and blameless thoughts.

*Q.* What does the Christian Faith teach of our Lord Jesus Christ ?

*A.* That He of His mercy to us sinners came down from Heaven, took upon Him our flesh, revealed to us His will, and enlightened our darkened understanding with the true knowledge of God ; and finally, in proof of His great love for us, and for the cleansing of our sins, died upon the Cross ; but rose again on the third day, and ascended with His flesh into heaven.

*Q.* What availeth this doctrine of the Christian Faith for thy better life ?

*A.* It supplies the strongest possible motives to the love of God. For if God so loved me that He was pleased to suffer in human flesh all manner of sufferings and to die for my sake, I should be the most ungrateful of all creatures if I did not strive to love Him always with my whole heart, and set the love of Him before all things : also in this Faith I have the greatest comfort, inasmuch as it gives me a sure hope of receiving from God every thing that is good for me. If He spared not His own Son for my sake, how much more will He for His sake give me all besides ?

*Q.* What benefit dost thou receive by Holy Baptism ?

*A.* I receive remission of sins, and am added to the company of Christ's people : at the same time, I promise before God and before His Church, to live henceforth a clean and sinless life, even as I came up clean and sinless from the water.

*Q.* Why dost thou receive the Communion ?

*A.* That thereby I may receive Christ Himself, and renewal of strength and grace to live a holy and Christian life : also for the comfort and edification of all other Christians my brethren, that they seeing me approach the Altar with them,

may know that I am still a member of the Church, and that I desire to remain ever with them in love and unity.

A BRIEF  
CATEC.

Q. Why oughtest thou to Confess?

A. In order to offer to God contrition for my sins, with purpose of amendment for the future; and so upon this my contrition to receive of God's mercy Absolution through my ghostly father.

Q. What general rule oughtest thou to follow in matters of Christian discipline and order?

A. I ought to do in all things as is commanded or shall be commanded by my holy Mother the Church; and for this cause I will daily pray unto God that I may never fall away from her, but constantly flee all schism, strife, and dissension.

Q. What dost thou hope to gain by the perfect fulfilment of thy Christian duty?

A. I hope to gain from God's mercy all blessings both temporal and eternal; that is to say, in this life all manner of satisfaction and honour, and in the life to come eternal happiness. For I believe that my just Lord will come to judge the quick and the dead, and that after that judgment neither the happiness of good people nor the torments of the bad shall have any end.

Q. Is Faith alone without good works enough for salvation?

A. By no means: for Faith without works is dead.

Q. Where hast thou rules prescribed for good works?

A. In the Law of God, which is contained in the following Ten Commandments:

I. I am the Lord thy God, thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in Heaven above, or in earth beneath, or in the water under the earth: thou shalt not bow down to them, nor serve them.

III. Thou shalt not take the Name of the Lord thy God in vain.

IV. Remember the Sabbath day to keep it holy: six days

A BRIEF  
CATEC.

shalt thou labour, and do in them all that thou hast to do ; but the seventh day is the Sabbath to the Lord thy God.

V. Honour thy Father and thy Mother, that it may be well with thee, and that thy days may be long upon the earth.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's house, nor his field, nor his servant, nor his maid, nor his ox, nor his ass, nor any other beast, nor any thing that is his.

Q. What dost thou learn from the first Commandment.

A. I learn to believe with my heart and confess with my lips one only God, to love and honour Him only above all things, to trust in Him and Him only ; and therefore to flee by all means all Atheism, Polytheism, Sorcery, Superstition, Heresy, and Schism ; likewise all pride, which trusts in its own inventions, in its own or others' strength or riches, without considering the Providence of God.

Q. How ought we to honour the Saints who have pleased God ?

A. Not as God Himself ; but as His servants, who enjoy His favour and intercede with Him for our salvation ; and withal we should imitate their lives.

Q. What doth God forbid in the second Commandment ?

A. He forbids us to honour graven images or any creature whatever as God : He forbids us likewise to be superstitious or hypocritical, covetous or lovers of pleasure : for the covetous man and the lover of pleasure serves Mammon as his idol.

Q. How ought we to honour the holy Icons.

A. We ought to honour them, but not make Gods of them : for Icons are merely representations, which serve to remind us of the works of God and of His servants, to the intent that we by looking upon them may be stirred up to the imitation of holiness.

Q. What doth God forbid in the third Commandment ?

*A.* He bids us not to use His Name thoughtlessly, but only in our prayers, or in lawful oaths on necessary occasions, and even then with great reverence and caution; and therefore it is highly sinful to say any thing against God, the Faith, or the Holy Church, to perjure oneself, to use God's Name lightly, to ask any thing improper of Him, or to break one's own good and lawful promises.

*Q.* What doth God require in the fourth Commandment?

*A.* He requires us on all Sundays and holy days to leave off our business and labour, to go to church, to hear and read attentively for our spiritual instruction, to teach our children and household at home the law of God, and carefully to avoid all vice and dissipation, especially drunkenness, which is sinful on any day, but above all on these, which are set apart to be kept holy.

*Q.* What doth God require in the fifth Commandment?

*A.* He commands us to honour and obey our parents, a name which includes our Sovereign, our Spiritual Pastors and Civil Governors, our Teachers, Benefactors, and Elders; also to love all men even as ourselves.

*Q.* What is the duty of Parents and Children?

*A.* Parents ought to bring up their children in the fear of God, and teach them His law; they ought to form them from their infancy to habits of industry, economy, and good behaviour to other people, keep them from bad company, never themselves say or do before them any thing which may harm, correct them with mildness rather than severity, and root deeply in their minds this truth, that virtue alone makes people happy, while vice always leads to ruin. The duty of children, on the other hand, is to love, honour, and obey their parents, and in time of poverty and age to support and comfort them, and so pay the debt of gratitude which they owe them.

*Q.* What is the duty of Masters and Servants?

*A.* Masters ought to be as fathers to their servants, and servants ought to obey their masters, and be industrious, faithful, and respectful.

Q. What is the duty of Husbands and Wives?

A. The husband ought to love his wife, and not deal harshly with her, but correct her infirmities with a discreet condescension ; and in the management of their common household and the education of their children, he should treat her as his most faithful helpmate. The duty of women is to love and honour their husbands, to suit their manners to them, and even take any wrongs that may be put upon them with a meek spirit. The duty of both is to keep their fidelity to each other's bed blameless.

Q. What is the general duty of every man to all others ?

A. It is the duty of every man to behave to all others with civility, respect, and condescension, to feed the hungry, to clothe the naked, to visit the sick, to convert the sinner from his sin, to teach the ignorant the law, to give good counsel, and to pray to the all-merciful God for the salvation of all.

Q. What doth God forbid in the sixth Commandment ?

A. He forbids me to do any man any kind of hurt, either myself or through others, by deed or thought ; willing me rather to do what I can to keep every man from hurt : and therefore it is a heinous sin in God's sight either to kill a man, in whatever way it may be, or to aid in compassing his death by counsel or deed, or suffer him knowingly to incur peril of death or harm : for instance, to know of any evil design and not tell, to conceal robbers, to see a fight and not interfere, or a fire and not try to put it out, or to refuse assistance to the poor or sick. The same Commandment also absolutely forbids men to commit suicide, and teaches them to take care of their health as the precious gift of God.

Q. What doth God forbid in the seventh Commandment ?

A. He forbids fornication, adultery, and all manner of carnal sin and uncleanness, to which man is prompted by lust ; likewise all that leads to such sins ; as drunkenness, idleness, filthy talking, dancings, games, immodest songs and books ; and so it commands men and women to live in chastity and purity.

Q. What doth God forbid in the eighth Commandment ?

*A.* He forbids me either openly or secretly to take any thing from any man, to conceal any thing found, to screen a runaway or deserter, to feed my beast from another man's manger, hay-rack, or garden, to encroach on land not my own, to overreach any man in selling, buying, or exchange, to keep back from the labourer his hire, to take usury, especially from the poor, to embezzle or secrete the money of the Sovereign, the Church, or the poor. And therefore it is my duty to flee idleness and be industrious, for by industry I may not only keep myself and my household in plenty, but may also have wherewithal to relieve the poor.

*Q.* What doth God forbid in the ninth Commandment?

*A.* He forbids me to bear false witness, to accuse falsely, to calumniate, to throw dishonour or ridicule upon any man, to condemn, to put an ill construction on other people's words; in a word, He commands me to abstain from all manner of lying and deceit, and this the more as such sins are of the father of lies, the devil.

*Q.* What doth God forbid in the tenth Commandment?

*A.* He forbids me not only to do any evil, but so much as to think of it or desire it in my heart: for from evil thoughts it is very easy to pass to evil deeds.

*Q.* What needest thou to enable thee to keep these Commandments?

*A.* The assistance of God's grace, which, like every good thing, is to be obtained by hearty prayer. And prayer is the lifting up of our minds and hearts to God, to seek from Him those good things which are necessary and profitable for our souls.

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SACRED  
HISTORY.

*After the Catechism there follows A Short Sacred History from the Creation of the World to the Day of Pentecost, divided into twenty Reading lessons, about twice as long as the Catechism, and in the Civil character: and lastly, there is appended to the whole a Table of the Ecclesiastical, Civil, and Roman Numerals, and a Multiplication Table: all which are here omitted.*

## THE END OF THE RUSSIAN PRIMER.

*\*.\* Another Primer printed at the Synodal Press in 1819, For men Desirous of Learning to read the Holy Scriptures, takes little notice of the Civil character: it has the following order: In the Name, &c. as above: O God, give ear, &c.: The two Alphabets; Spelling Tables; Tables of Abbreviations, Numerals, and Accents; the Short Moral Precepts, in the Civil character: after these, the Prayers; and lastly, the Catechism without any Sacred History. The Prayers are somewhat longer than those printed above, and nearly the same as what the Reader reads in the Church at the beginning of Nocturn and other Offices: They are as follows: first, Glory be to Thee, &c.: O Heavenly King, &c.: O Holy God, &c. thrice: Glory be to the Father, &c.: O Most Holy Trinity, &c.: Lord, have mercy upon us, thrice: Glory, &c.: Our Father, &c.: Lord, have mercy upon us, twelve times: Glory, &c.: O come let us worship, &c. thrice: the fifty-first Psalm, Have mercy upon me, O God, &c.: the Creed: and lastly, the Angelic Salutation. The Prayers to be used on Rising from Sleep, and Going to Rest, and Before and After Dinner, are placed at the end of all, after the Short Catechism.*

ELEMENTS  
OF  
CHRISTIAN LEARNING:  
OR  
A SHORT SACRED HISTORY  
AND  
A SHORT CATECHISM.

REVISED AND APPROVED BY THE MOST HOLY GOVERNING SYNOD, AND  
PUBLISHED BY COMMAND OF HIS IMPERIAL MAJESTY, FOR THE USE OF  
SCHOOLS.

ST. PETERSBURG,  
AT THE SYNODAL PRESS.

M DCCC X L.

“AS NEW BORN BABES, DESIRE THE SINCERE MILK OF THE WORD, THAT  
BY IT YE MAY GROW UP UNTO SALVATION.” 1 PET. II. 2.

\* \* \* *After the Short Sacred History, which takes up forty-two duodecimo pages, and is here omitted, the Catechism stands as follows :*

THE  
SHORTER CATECHISM.

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INTRODUCTION.

INTROD.

Q. WHAT learning is most needful for all men?

A. Christian learning.

Q. Why?

A. Because it leads us to God, to everlasting salvation, or, in other words, to everlasting happiness.

Q. How can we draw near to God?

A. By thought, wish, and deed.

Q. Who draws near to God by thought?

A. He who rightly believes in Him.

Q. Who draws near to God by wish?

A. He who prays to Him.

Q. Who draws near to God by deed?

A. He who walks after God's will and law.

Q. Whence may we best learn how to believe aright?

A. From the Creed.

Q. Whence may we learn how to pray?

A. From the Lord's Prayer.

Q. Whence how to walk after God's will and law?

A. From the Ten Commandments.

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OF THE CREED.

Q. How is the Creed divided?

A. Into twelve Articles.

Q. What is the first Article of the Creed?

THE  
CREED.

*A.* I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

*Q.* What points of our belief are contained in this Article?

*A.* The following :

1. God is One.
2. Being One in essence, He is yet Three in Persons.
3. The First Person of the Trinity is God the Father.
4. God thus One in Three Persons made heaven and earth, and all things visible and invisible.
5. God sustains by His power, and governs all things.

*Q.* What is the second Article of the Creed?

*A.* And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of the Father before all worlds, Light of Light, Very God of very God, Begotten, not made, Of one substance with the Father, By Whom all things were made.

*Q.* What points of our belief are taught in this Article?

*A.* The following :

1. The Second Person of the Holy Trinity is the Son of God, Jesus Christ.
2. Jesus Christ is the one only Son of God, and there is no other Son of God in such sense as He.
3. The Son of God is begotten of God the Father, before all worlds, and all times ; and so is coeternal with the Father.
4. Jesus Christ is very God begotten of very God, and is of one substance with the Father.
5. The Son is not made, but all things were made by Him.

*Q.* What is the third Article of the Creed?

*A.* Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made Man.

*Q.* What are we here taught to believe of the Son of God?

*A.* We are taught to believe as follows :

1. The Son of God came down from heaven ; took upon Him the nature of man, that is, a reasonable soul and human flesh ; was made man, without ceasing to be God, and dwelt on earth, where He was called Jesus Christ.

2. Jesus Christ was born on earth of the most Holy Virgin

Mary, who conceived Him by the operation of the Holy Ghost, and remaineth ever Virgin.

3. Jesus Christ came on earth to save men from sin, in which they are born and live, and from death, to which they have been condemned ever since the Fall of Adam.

Q. What is the fourth Article of the Creed ?

A. And was crucified also for us under Pontius Pilate, and suffered, and was buried.

Q. What do these words teach us to believe of Jesus Christ, the Son of God ?

A. 1. That He was nailed to a Cross, suffered many things, died, and was buried.

2. That He endured all this not for Himself, being wholly innocent and sinless, but for us ; that is, He endured all the penalties due to all the sins of men, and death itself, in order to deliver us from sin and death.

Q. What is the fifth Article of the Creed ?

A. And rose again the third day according to the Scriptures.

Q. What are we here taught of Jesus Christ ?

A. That Jesus Christ the third day after His death rose from the tomb, as had been foretold of Him in the books of the Prophets.

Q. What is the sixth Article of the Creed ?

A. And ascended into heaven, and sitteth on the right hand of the Father.

Q. What doth this teach us of Jesus Christ ?

A. That Jesus Christ on the fortieth day after His resurrection ascended with His body into heaven, and sitteth on the right hand of God the Father, being equal to Him in power and glory.

Q. What is the seventh Article of the Creed ?

A. And He shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

Q. What doth this teach us of Jesus Christ ?

A. That Jesus Christ shall come again from heaven in glory, to judge all men, both the living and the dead, who shall all rise again to be judged.

THE  
CREED.

Q. What is the eighth Article of the Creed?

A. And I believe in the Holy Ghost, the Lord, the Giver of life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.

Q. What part of our belief is contained in this Article?

A. That part which relates to the Holy Ghost, as follows :

1. The Holy Ghost is the third Person of the Blessed Trinity.
2. The Holy Ghost proceeds from God the Father.
3. The Holy Ghost, with God the Father and the Son, giveth life to all creatures, and specially spiritual life to men.
4. The same worship and glory, which belongeth to the Father and the Son, belongeth also to the Holy Ghost, as very Lord and God.

5. When the Prophets and Apostles declared God's will to men, or wrote the sacred books, they spake by inspiration of the Holy Ghost.

Q. What is the ninth Article of the Creed?

A. I believe in one Holy Catholic and Apostolic Church.

Q. What are we here taught?

A. That the true Christian Church is one, Catholic, or Œcumenical, and Apostolic, that is, derived from the Apostles to us without break or change, and so to be continued to the end of the world : and therefore it is our duty to reverence her, and obey her, and flee all *schism* ; that is, separation from the one Orthodox Church.

Q. What is the tenth Article of the Creed?

A. I acknowledge one Baptism for the remission of sins.

Q. What part of our belief is contained in this Article?

A. The doctrine of the mystery or sacrament of Holy Baptism, which every believer must receive once.

Q. Why is Baptism called a mystery?

A. Because of the grace which mysteriously worketh in it.

Q. Are there any other Sacraments, besides Baptism?

A. The Sacraments in all are seven: 1, Baptism: 2, Unction with Chrism: 3, Communion: 4, Penitence: 5, Orders: 6, Matrimony: 7, Unction with Oil.

Q. In what consists Baptism?

A. In this, that the believer is dipped thrice in water, in the name of the Father, and of the Son, and of the Holy Ghost.

Q. Why are we baptized?

A. To the end that we may be mystically washed from sin, and receive a new life of grace.

Q. In what consists Unction with Chrism?

A. In this, that the baptized is anointed with Holy Chrism while the minister pronounces the sacramental words: "*The seal of the gift of the Holy Ghost.*"

Q. In what consists Communion?

A. In this, that the believer, under the form of bread communicates of the very Body of Christ, and under the form of wine of the very Blood of Christ.

Q. What are the benefits which he receives thereby?

A. He is made one with Christ, and in Him a partaker of eternal life.

Q. In what consists Penitence?

A. In this, that he who has sinned after Baptism confesses his sins before a Priest, and through him receives pardon from Jesus Christ Himself.

Q. In what consists the sacrament of Orders?

A. In this, that by laying on of the Bishop's hands power is given to perform or minister sacraments.

Q. In what consists the sacrament of Matrimony?

A. In this, that on the free consent of the man and woman, their union is blessed in the Church, for an image of the union of Christ with His Church.

Q. In what consists Unction with Oil?

A. In this, that the sick is anointed with oil, while grace is prayed for to heal him.

Q. What is the eleventh Article of the Creed?

A. I look for the Resurrection of the dead.

Q. What are we taught here?

A. That all men who are dead shall at a certain time fore-ordained of God rise again with their bodies, which shall thenceforth be incorruptible and immortal.

LORD'S PRAYER.

Q. What is the twelfth Article of the Creed?

A. And the life of the world to come.

Q. What is taught in this?

A. That after the general resurrection and Christ's judgment there shall be an everlasting life, in which believers, who have ended their course on earth in repentance and good works, shall receive everlasting bliss; but impenitent sinners shall suffer everlasting torment.

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OF THE LORD'S PRAYER.

Q. How may the Lord's Prayer be divided?

A. Into the *preface*, seven *petitions*, and the *doxology*.

Q. What is the preface?

A. Our Father which art in heaven.

Q. Why has Jesus Christ commanded us to call upon God by the name of Father?

A. To this end: that we should stand before God in prayer not only with fear, as servants before their Lord, but also with love and hope, as children before their Father.

Q. What is the first petition of the Lord's Prayer?

A. Hallowed be Thy Name.

Q. What ask we hereby of God?

A. We ask His help, that His holy Name may be hallowed both in our hearts and on our lips; also that by our holy deeds and lives we may contribute to spread His glory among men.

Q. What is the second petition of the Lord's Prayer?

A. Thy Kingdom come.

Q. What ask we hereby of God?

A. We ask His help, that sin reign not in us, but that the Spirit of God may lead us to good and happiness.

Q. What is the third petition of the Lord's Prayer?

A. Thy will be done, as in heaven so also on earth.

Q. What ask we hereby?

A. In this petition we offer the sacrifice of our will to

God, and ask Him to do with us as seemeth Him good of His wisdom; likewise that all men may be brought to obey His will on earth, even as it is obeyed perfectly by the Angels in heaven. LORD'S PRAYER.

Q. What is the fourth petition of the Lord's Prayer?

A. Give us this day our bread for subsistence.

Q. What ask we hereby?

A. We ask God, of His good providence to give us what is necessary for us to subsist, as food, clothes, lodging; and we ask this for to-day only, without further care for the future, because such care would be inconsistent with trust in God.

Q. What is the fifth petition of the Lord's Prayer?

A. And forgive us our debts, as we also forgive our debtors.

Q. What ask we hereby?

A. We ask God to forgive us our sins, as we also forgive them that have sinned against us, or wronged us.

Q. But what if we do not forgive others?

A. Then we can expect no forgiveness ourselves of God; and so it is absolutely necessary to forgive injuries, and strive to be at peace with all men.

Q. What is the sixth petition of the Lord's Prayer?

A. And lead us not into temptation.

Q. What ask we hereby?

A. We ask God not to suffer the devil to deceive us in any wise, or draw us into sin.

Q. What is the seventh petition of the Lord's Prayer?

A. But deliver us from evil.

Q. What ask we hereby?

A. We ask God to deliver us from all evil and misery.

Q. What is the doxology after the Lord's Prayer?

A. For Thine is the kingdom, and the power, and the glory for ever and ever. Amen.

Q. Why is this added after the Lord's Prayer?

A. That he who prays, may not only ask mercies for himself from the almighty and all-ruling God, but also offer Him that glory which is His by right.

Q. What meaneth the word, Amen?

THE TEN  
COMM.

*A.* It is a word of religious affirmation. It means, Verily, or So be it.

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OF THE TEN COMMANDMENTS.

*Q.* What is the first Commandment of God's law?

*A.* I am the Lord thy God: thou shalt have none other Gods but Me.

*Q.* What doth God command hereby?

*A.* In this Commandment God teaches us:

1. With our mind to acknowledge Him.
2. With our heart to believe in Him, trust in Him, and love Him.
3. With our lips to confess and glorify Him.
4. With our whole being to worship Him, and with all our might devoutly to serve Him.
5. Beside the one true God neither to invoke nor honour any false god, nor give to creatures that honour which belongeth to God only.

*Q.* What are we to think of the holy Angels and holy men?

*A.* We ought not to honour them as we honour God, but as God's servants, who may present our prayers to God, and minister to us His grace; wherefore we should also ask help through them of God.

*Q.* What is the second Commandment?

*A.* Thou shalt not make unto thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou shalt not bow down to them nor serve them.

*Q.* What doth God forbid in this Commandment?

*A.* He forbids us to worship idols.

*Q.* What is an idol?

*A.* The material representation of any creature, or of any imaginary deity, which is worshipped instead of the true God.

*Q.* What are we to think of Icons?

*A.* Icons, (or church images,) that is, representations of the true God in the flesh, and of His Saints, are rightly used for

the religious remembrance of the works of God, and of His Saints, and it is right to pray before them to God and to His Saints. Nevertheless, this right and godly honour of Icons may be abused so as to become the sin of idolatry, if any one honours only the holy Icons themselves, and trusts in their material substance, without raising up his mind and heart to Christ and His Saints whom they represent.

*Q.* What is the third Commandment?

*A.* Thou shalt not take the name of the Lord thy God in vain.

*Q.* What doth God forbid hereby?

*A.* He forbids us to use the name of God amiss.

*Q.* When may we rightly use the name of God?

*A.* We may rightly use the name of God in prayer, in religious instruction, and in lawful oaths, when required by authority, and that with fear and reverence.

*Q.* But in common talk may we exclaim, as many do, or swear by the name of God?

*A.* No. This is contrary to the third Commandment.

*Q.* What is the fourth Commandment?

*A.* Remember the Sabbath day to keep it holy: six days shalt thou work and do all that thou hast to do, but on the seventh day is the sabbath to the Lord thy God.

*Q.* What doth God command hereby?

*A.* To work six days in the week, and do all that belongs to our worldly calling, but to keep the seventh day holy to God; that is, to set it apart for prayer, for religious instruction, and works of piety.

*Q.* Why ought we to keep holy the seventh day?

*A.* Because God made the world in six days, and on the seventh day rested from all His works.

*Q.* Which particular day of the seven ought we to keep?

*A.* In old time they kept the sabbath (or Saturday); but since the resurrection of Christ, the Christian Church keeps the Day of the Resurrection (or the Lord's Day).

*Q.* Are there not also other days to be kept holy?

*A.* There are: first, the festivals of our Lord: secondly, those of the most holy Virgin, the Mother of God: thirdly,

THE TEN COMM. those of the Saints: fourthly, fast days, which are to be kept holy by observing such abstinence as is enjoined by the Church.

*Q.* What is the fifth Commandment?

*A.* Honour thy father and thy mother, that it may be well with thee, and that thou mayest live long upon the earth.

*Q.* What doth God command hereby?

*A.* He commands us to honour and obey our parents.

*Q.* Is it only our parents then that we are to honour?

*A.* The same Commandment teaches us also to honour all who in divers relations stand to us in the place of parents; as the Sovereign, who is the common father of the whole people and empire; spiritual Pastors and Teachers; Elders; Guardians and Benefactors; Governors and Masters.

*Q.* What is the sixth Commandment?

*A.* Thou shalt do no murder.

*Q.* What doth God forbid hereby?

*A.* He forbids us to take away men's lives by force or guile, or in any way to disturb the peace of our neighbour; and so this Commandment forbids also all strife, wrath, hatred, envy, and cruelty.

*Q.* What is the seventh Commandment?

*A.* Thou shalt not commit adultery.

*Q.* What doth God forbid hereby?

*A.* He forbids adultery, and all irregular and unclean carnal lust, and likewise all that may tend to excite unlawful desires; as drunkenness, indecent and shameless words or gestures, the reading of bad books, singing or listening to immoral songs, or looking upon immoral pictures or shows.

*Q.* What is the eighth Commandment?

*A.* Thou shalt not steal.

*Q.* What doth God forbid hereby?

*A.* To take by force or guile any thing that is not our own.

*Q.* What is the ninth Commandment?

*A.* Thou shalt not bear false witness against thy neighbour.

*Q.* What doth God forbid hereby?

*A.* He forbids us to bear false witness against any man, in

court, or out of court, to slander, defame, or revile any, either to his face or behind his back, or under any circumstances to lie or deceive. THE TEN  
COMM.

*Q.* What is the tenth Commandment?

*A.* Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's house, nor his field, nor his servant, nor his maid, nor his ox, nor his ass, nor any other beast, nor any thing that is his.

*Q.* What doth God forbid hereby?

*A.* He forbids us not only to do evil, but even so much as to desire it, or think of it, that we may not from evil thoughts and desires go on to evil deeds.

*Q.* How are we to keep ourselves from evil deeds, desires, and thoughts?

*A.* We should ever bear in mind that the Holy, Just, and Almighty God constantly seeth us; and upon the first thought of sin we should say with Joseph, the son of Jacob, *How shall I do this wickedness, and sin against God?*



THE  
LONGER CATECHISM  
OF THE  
ORTHODOX, CATHOLIC, EASTERN CHURCH.

EXAMINED AND APPROVED BY THE MOST HOLY GOVERNING SYNOD, AND  
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AT THE SYNODAL PRESS.

M DCCC XXXIX.

“HOLD FAST THE FORM OF SOUND WORDS, WHICH THOU HAST HEARD OF  
ME, IN FAITH AND LOVE, WHICH IS IN CHRIST JESUS.” 2 TIM. 1. 13.

## INTRODUCTION

TO THE

## ORTHODOX CATECHISM.

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### PRELIMINARY INSTRUCTION.

Q. WHAT is an Orthodox Catechism?

INTROD.

A. An Orthodox Catechism is an instruction in the orthodox Christian faith, to be taught to every Christian, to enable him to please God, and save his own soul.

Q. What is the meaning of the word Catechism?

A. It is a Greek word, signifying *instruction*, or oral teaching; and has been used ever since the Apostles' times to denote that primary *instruction* in the orthodox faith, which is needful for every Christian. Luke i. 4; Acts xviii. 25.

Q. What is necessary in order to please God, and to save one's own soul?

A. In the first place, a knowledge of the true God, and a right faith in Him; in the second place, a life according to faith, and good works.

Q. Why is faith necessary in the first place?

A. Because, as the word of God testifies, *Without faith it is impossible to please God.* Heb. xi. 6.

Q. Why must a life according to faith, and good works, be inseparable from this faith?

A. Because, as the word of God testifies, *Faith without works is dead.* James ii. 20.

INTROD. Q. What is faith?

A. According to the definition of St. Paul, *Faith is the substance of things hoped for, the evidence of things not seen*; Heb. xi. 1: that is, a trust in the unseen, as though it were seen, in that which is hoped and waited for, as if it were present.

Q. What is the difference between knowledge and faith?

A. Knowledge has for its object things visible and comprehensible; faith, things which are invisible and even incomprehensible. Knowledge is founded on experience, on examination of its object; but faith on belief of testimony to truth. Knowledge belongs properly to the intellect, although it may also act on the heart; Faith belongs principally to the heart, although it is imparted through the intellect.

Q. Why is faith and not knowledge only necessary in religious instruction?

A. Because the chief object of this instruction is God invisible and incomprehensible, and the wisdom of God hidden in a mystery; consequently many parts of this learning cannot be embraced by knowledge, but may be received by faith.

*Faith, says St. Cyril of Jerusalem, is the eye which enlighteneth every man's conscience: it giveth man knowledge. For, as the prophet says, If ye will not believe, ye shall not understand. Isaiah vii. 9; Cyr. Cat. v.*

Q. Can you illustrate further the necessity of faith?

A. St. Cyril thus illustrates it. *It is not only amongst us, who bear the name of Christ, that faith is made so great a thing; but every thing which is done in the world, even by men who are unconnected with the Church, is done by faith. Agriculture is founded on faith; for no one, who did not believe that he should gather in the increase of the fruits of the earth, would undertake the labour of husbandry. Mariners are guided by faith, when they entrust their fate to a slight plank, and prefer the agitation of the unstable waters, to the more stable element of the earth. They give themselves up to uncertain expectations, and retain for themselves nothing but faith, to which they trust, more than to any anchors. Cyr. Cat. v.*

## ON DIVINE REVELATION.

*Q.* Whence is the doctrine of the orthodox faith derived?

*A.* From Divine Revelation.

*Q.* What is meant by the words *Divine Revelation*?

*A.* That which God Himself has revealed to men, in order that they might rightly and savingly believe in Him, and worthily honour Him.

*Q.* Has God given such a revelation to all men?

*A.* He has given it for all, as being necessary for all alike, and capable of bringing salvation to all: but since not all men are capable of receiving a revelation immediately from God, He has employed special persons as heralds of His revelation, to deliver it to all who are desirous of receiving it.

*Q.* Why are not all men capable of receiving a revelation immediately from God?

*A.* Owing to their sinful impurity and weakness both in soul and body.

*Q.* Who were the heralds of Divine Revelation?

*A.* Adam, Noah, Abraham, Moses, and other Prophets, received and preached the beginnings of Divine Revelation: but it was the incarnate Son of God, our Lord Jesus Christ, who brought it to earth in its fulness and perfection, and spread it over all the world by His disciples and Apostles.

The Apostle Paul says in the beginning of his Epistle to the Hebrews; *God, who at sundry times, and in divers manners, spake in times past unto the Fathers by the Prophets, hath in these last days spoken unto us by His Son; Whom He hath appointed heir of all things, by Whom also He made the worlds.*

The same Apostle writes as follows to the Corinthians: *But we speak the wisdom of God in a mystery, even the hidden things, which God ordained before the world unto our glory; which none of the princes of this world knew. But God hath revealed them unto us, by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.* 1 Cor. ii. 7. 10.

INTROD. The Evangelist John writes in his Gospel; *No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, He hath declared Him.* John i. 18.

Jesus Christ Himself says; *No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he, to whomsoever the Son will reveal Him.* Matt. xi. 27.

Q. Cannot man then have any knowledge of God without a special revelation from Him?

A. Man may have some knowledge of God by contemplation of those things which He has created; but this knowledge is imperfect and insufficient, and can serve only as a preparation for faith, or as a help towards the knowledge of God from His revelation.

*For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead.* Rom. i. 20.

*And He hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us. For in Him we live, and move and have our being.* Acts xvii. 26..28.

*With regard to faith in God, it is preceded by the idea that God is; which idea we get from the things which have been created. Attentively examining the creation of the world we perceive that God is all-wise, all-powerful, and good: we perceive also all His invisible properties. By these means we are led to acknowledge Him as the Supreme Ruler. Seeing that God is the Creator of the whole world, and we form a part of the world, it follows that God is also our Creator. On this knowledge follows faith; and on faith adoration.* Basil. Magn. Epist. 232.

#### ON HOLY TRADITION AND HOLY SCRIPTURE.

Q. How is Divine Revelation spread among men, and preserved in the true Church?

A. By two channels; holy Tradition, and holy Scripture.

*Q.* What is meant by the name *holy Tradition*?

*A.* By the name *holy Tradition* is meant the doctrine of the faith, the law of God, the sacraments, and the ritual as handed down by the true believers and worshippers of God by word and example from one to another, and from generation to generation.

*Q.* Is there any sure repository of *holy Tradition*?

*A.* All true believers united by the *holy tradition* of the faith, collectively and successively, by the will of God, compose the Church; and She is the sure repository of *holy Tradition*, or, as St. Paul expresses it, *The Church of the living God, the pillar and ground of the truth.* 1 Tim. iii. 15.

St. Irenæus writes thus: *We ought not to seek among others the truth, which we may have for asking from the Church. For in her, as in a rich treasure-house, the Apostles have laid up in its fulness all that pertains to the truth, so that whosoever seeketh, may receive from her the food of life. She is the door of life.* Adv. Hæres. l. iii. c. 4.

*Q.* What is that which you call *holy Scripture*?

*A.* Certain books written by the Spirit of God, through men sanctified by God, called Prophets and Apostles. These books are commonly termed the Bible.

*Q.* What does the word *Bible* mean?

*A.* It is Greek, and means *The books.* The name signifies that the sacred books deserve attention before all others.

*Q.* Which is the more ancient, *holy Tradition*, or *holy Scripture*?

*A.* The most ancient and original instrument for spreading Divine Revelation is *holy Tradition.* From Adam to Moses there were no sacred books. Our Lord Jesus Christ Himself delivered His Divine doctrine and ordinances to His disciples by word and example, but not by writing. The same method was followed by the Apostles also at first, when they spread abroad the faith and established the Church of Christ. The necessity of tradition is further evident from this, that books can be available only to a small part of mankind, but tradition to all.

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Q. Why then was holy Scripture given?

A. To this end, that Divine Revelation might be preserved more exactly and unchangeably. In holy Scripture we read the words of the Prophets and Apostles precisely as if we were living with them and listening to them, although the latest of the sacred books were written a thousand and some hundred years before our time.

Q. Must we follow holy Tradition, even when we possess holy Scripture?

A. We must follow that tradition which agrees with the Divine Revelation and with holy Scripture, as is taught us by holy Scripture itself. The Apostle Paul writes; *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.* 2 Thess. ii. 15.

Q. Why is Tradition necessary even now?

A. As a guide to the right understanding of holy Scripture, for the right ministration of the Sacraments, and the preservation of sacred rites and ceremonies in the purity of their original institution.

St. Basil the Great says of this as follows: *Of the doctrines and injunctions kept by the Church, some we have from written instruction, but some we have received from Apostolical tradition, by succession in private. Both the former and the latter have one and the same force for piety; and this will be contradicted by no one, who has ever so little knowledge in the ordinances of the Church. For were we to dare to reject unwritten customs, as if they had no great importance, we should insensibly mutilate the Gospel, even in the most essential points, or rather, for the teaching of the Apostles leave but an empty name. For instance; let us mention before all else the very first and commonest act of Christians; that they who trust in the name of our Lord Jesus Christ, should sign themselves with the sign of the cross; who hath taught this by writing? To turn to the east in prayer: what Scripture have we for this? The words of invocation in the change of the Eucharistic bread and of the Cup of blessing; by which of the Saints have they been left us in writing? For we are not con-*

*tent with those words which the Apostle or the Gospel records, INTROD.*  
*but both before them and after them we pronounce others also,*  
*which we hold to be of great force for the Sacrament, though*  
*we have received them from unwritten teaching. By what*  
*Scripture is it in like manner that we bless the water of Bap-*  
*tism, the oil of unction, and the person himself who is baptized?*  
*Is it not by a silent and secret tradition? What more? The*  
*very practice itself of anointing with oil; what written word*  
*have we for it? Whence is the rule of trine immersion? and*  
*the rest of the ceremonies at Baptism, the renunciation of Satan*  
*and his angels? from what Scripture are they taken? Are they*  
*not all from this unpublished and private teaching, which our*  
*Fathers kept under a reserve inaccessible to curiosity and pro-*  
*fane disquisition, having been taught as a first principle to*  
*guard by silence the sanctity of the mysteries? For how were*  
*it fit to publish in writing the doctrine of those things, on which*  
*the unbaptized may not so much as look? Can. xvii. De*  
*Spir. Sanct. c. xxvii.*

#### ON HOLY SCRIPTURE IN PARTICULAR.

*Q.* When were the sacred books written?

*A.* At different times: some before the birth of Christ, others after.

*Q.* Have not these two divisions of the sacred books each their own names?

*A.* They have. Those written before the Birth of Christ are called the books of the *Old Testament*; while those written after are called the books of the *New Testament*.

*Q.* What are the *Old* and *New Testaments*?

*A.* In other words: the old and new Covenants of God with men.

*Q.* In what consisted the *Old Testament*?

*A.* In this, that God promised men a Divine Saviour, and prepared them to receive Him.

*Q.* How did God prepare men to receive the Saviour?

*A.* Through gradual revelations, by prophecies and types.

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Q. In what consists the *New Testament*?

A. In this, that God has actually given men a Divine Saviour, His own only-begotten Son, Jesus Christ.

Q. How many are the books of the Old Testament?

A. St. Cyril of Jerusalem, St. Athanasius the Great, and St. John Damascene reckon them at *twenty-two*, agreeing therein with the Jews, who so reckon them in the original Hebrew tongue. Athanas. Ep. xxxix. De Test., J. Damasc. Theol. l. iv. e. 17.

Q. Why should we attend to the reckoning of the Hebrews?

A. Because, as the Apostle Paul says, *unto them were committed the oracles of God*: and the sacred books of the Old Testament have been received from the Hebrew Church of that Testament by the Christian Church of the New. Rom. iii. 2.

Q. How do St. Cyril and St. Athanasius enumerate the books of the Old Testament?

A. As follows: 1, The book of Genesis: 2, Exodus: 3, Leviticus: 4, The book of Numbers: 5, Deuteronomy: 6, The book of Jesus the son of Nun: 7, The book of Judges, and with it, as an appendix, The book of Ruth: 8, The first and second books of Kings, as two parts of one book: 9, The third and fourth books of Kings: 10, The first and second books of Paralipomena: 11, The first book of Esdras, and the second, or, as it is entitled in Greek, the book of Nehemiah: 12, The book of Esther: 13, The book of Job: 14, The Psalms: 15, The Proverbs of Solomon: 16, Ecclesiastes, also by Solomon: 17, The Song of Songs, also by Solomon: 18, The book of the Prophet Isaiah: 19, Of Jeremiah: 20, Of Ezekiel: 21, Of Daniel: 22, Of the Twelve Prophets.

Q. Why is there no notice taken in this enumeration of the books of the Old Testament of the book of the Wisdom of the son of Sirach, and of certain others?

A. Because they do not exist in the Hebrew.

Q. How are we to regard these last-named books?

A. Athanasius the Great says, that they have been appointed of the Fathers to be read by proselytes, who are preparing for admission into the Church. INTROD.

Q. Is there any division of the books of the Old Testament, by which you can give a more distinct account of their contents?

A. They may be divided into the four following classes :

1. Books of the *Law*, which form the basis of the Old Testament.

2. *Historical* books, which contain principally the history of religion.

3. *Doctrinal*, which contain the doctrine of religion.

4. *Prophetical*, which contain prophecies, or predictions of things future, and especially of Jesus Christ.

Q. Which are the books of the *Law*?

A. The five books written by Moses ; Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Jesus Christ Himself gives to these books the general name of the *Law of Moses*. Luke xxiv. 44.

Q. What in particular is contained in the book of Genesis?

A. The account of the creation of the world and of man, and afterwards the history and ordinances of religion in the first ages of mankind.

Q. What is contained in the other four books of Moses?

A. The history of religion in the time of the Prophet Moses, and the Law given through him from God.

Q. Which are the *historical* books of the Old Testament?

A. The books of *Josueph* the son of Nun, *Judges*, *Ruth*, *Kings*, *Paralipomena*, the book of *Esdras*, and the books of *Nehemiah* and *Esther*.

Q. Which are the *doctrinal*?

A. The book of *Job*, *The Psalms*, and the books of *Solomon*.

Q. What should we remark in particular of the book of *Psalms*?

A. This book, together with the doctrine of religion, contains also allusions to its history, and many prophecies of our

INTROD. Saviour Christ. It is a perfect manual of prayer and praise, and on this account is in continual use in the Divine service of the Church.

*Q.* Which books are *prophetical*?

*A.* Those of the Prophets; Isaiah, Jeremiah, Ezekiel, Daniel, and the twelve others.

*Q.* How many are the books of the New Testament?

*A.* Twenty-seven.

*Q.* Are there among these any which answer to the books of the *Law*, or form the basis of the New Testament?

*A.* Yes. The *Gospel*, which consists of the four books of the Evangelists, Matthew, Mark, Luke, and John.

*Q.* What means the word *Gospel*?

*A.* It is the same as the Greek word *Evangelij*, and means good or joyful tidings.

*Q.* Of what have we good tidings in the books called the Gospel?

*A.* Of the Divinity of our Lord Jesus Christ, of His advent and life on earth, of His miraeles and saving doctrine, and finally, of His death upon the cross, His glorious resurrection, and ascension into heaven.

*Q.* Why are these books called the Gospel?

*A.* Because man can have no better nor more joyful tidings than these, of a Divine Saviour and everlasting salvation. For the same cause, whenever the Gospel is read in the Church, it is prefaeed and accompanied by the joyful exclamation; *Glory be to Thee, O Lord, glory be to Thee.*

*Q.* Are any of the books of the New Testament *historical*?

*A.* Yes. One; the book of the *Acts of the holy Apostles.*

*Q.* Of what does it give an account?

*A.* Of the descent of the Holy Ghost on the Apostles, and of the extension through them of Christ's Church.

*Q.* What is an *Apostle*?

*A.* The word means a *messenger*. It is the name given to those discipules of our Lord Jesus Christ, whom He sent to preach the Gospel.

*Q.* Which books of the New Testament are *doctrinal*?

*A.* The seven General Epistles; namely, one of the Apostle INTROD. James, two of Peter, three of John, and one of Jude: and fourteen Epistles of the Apostle Paul; namely, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews.

*Q.* Are there also among the books of the New Testament any *prophetical*?

*A.* Such is the book of the *Apocalypse*.

*Q.* What means this word *Apocalypse*?

*A.* It is Greek, and means *revelation*.

*Q.* What are the contents of this book?

*A.* A mystical representation of the future destinies of the Christian Church, and of the whole world.

*Q.* What rules must we observe in reading holy Scripture?

*A.* First, we must read it devoutly, as the word of God, and with prayer to understand it aright; secondly, we must read it with a pure desire of instruction in faith, and incitement to good works; thirdly, we must take and understand it in such sense as agrees with the interpretation of the Orthodox Church and the holy Fathers.

*Q.* When the Church proposes the doctrine of Divine Revelation and of holy Scripture to people for the first time, what signs does she offer that it is really the word of God?

*A.* Signs of this are the following:

1. The sublimity of this doctrine, which witnesses that it cannot be any invention of man's reason.

2. The purity of this doctrine, which shews that it is from the all-pure mind of God.

3. Prophecies.

4. Miracles.

5. The mighty effect of this doctrine upon the hearts of men, beyond all but Divine power.

*Q.* In what way are *prophecies* signs of a true revelation from God?

## INTROD.

*A.* This may be shewn by an example. When the Prophet Isaiah foretold the birth of the Saviour Christ from a virgin, a thing which the natural reason of man could not have so much as imagined, and when, some hundred years after this prophecy, our Lord Jesus Christ was born of the most pure Virgin Mary, it was impossible not to see that the prophecy was the word of the Omniseient, and its fulfilment the work of the Almighty God. Wherefore also the holy Evangelist Matthew when relating the birth of Christ, brings forward the prophecy of Isaiah: *But all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying; Behold a Virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which, being interpreted, is, God with us.* Mat. i. 22, 23.

*Q.* What are *miracles*?

*A.* Acts, which can be done by no power or art of man, but only by the Almighty power of God; for example, to raise the dead.

*Q.* How do miracles serve for a sign that the word spoken is from God?

*A.* He who does true miracles works by the power of God; consequently he is in favour with God, and partaker of the Divine Spirit: but to such it must belong to speak only the pure truth; and so, when such a man speaks in God's name, we are sure that by his mouth there speaketh really the Word of God.

On this account our Lord Jesus Christ Himself owns miracles as a powerful testimony to His Divine Mission: *The works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me.* John v. 36.

*Q.* Whence may we more particularly see the *mighty effect* of the doctrine of Christ?

*A.* From this; that twelve Apostles, taken from among poor and unlearned people, of the lowest class, by this doctrine overcame and subdued to Christ the mighty, the wise, and the rich; kings, and their kingdoms.

## THE COMPOSITION OF THE CATECHISM.

Q. What may be a good order for setting forth a Catechetical instruction in religion?

A. For this we may follow the book of the Orthodox Confession, approved by the Eastern Patriarchs, and take as our basis the saying of the Apostle Paul, that the whole energies of a Christian during this present life, consist in these three; faith, hope, charity. *And now abideth faith, hope, charity; these three.* 1 Cor. xiii. 13.

And so the Christian needs; First, Doctrine on *faith* in God, and on the Sacraments which He reveals; Secondly, Doctrine on *hope* towards God, and on the means of being grounded in it; Thirdly, Doctrine on *love* to God, and all that He commands us to love.

Q. What does the Church use as her instrument to introduce us to the doctrine of faith?

A. The *Creed*.

Q. What may we take as a guide for the doctrine of hope?

A. Our Lord's *Beatitudes*, and the *Lord's Prayer*.

Q. Where may we find the elements of the doctrine of charity?

A. In the *ten Commandments* of the Law of God.

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THE FIRST PART  
OF THE  
ORTHODOX CATECHISM.  
ON FAITH.

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ON THE CREED GENERALLY, AND ON ITS ORIGIN.

FIRST  
PART.

Q. What is the Creed?

A. The Creed is an exposition, in few but precise words, of that doctrine which all Christians are bound to believe.

Q. What are the words of this exposition?

A. They are as follows :

1. *I believe in one God the Father, Almighty, Maker of heaven and earth, and of all things visible and invisible :*

2. *And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all worlds, Light of Light, very God of very God, begotten, not made, of one substance with the Father, by whom all things were made ;*

3. *Who for us men, and for our salvation, came down from heaven, and was incarnate of the Holy Ghost, and of the Virgin Mary, and was made man ;*

4. *And was crucified also for us, under Pontius Pilate, and suffered, and was buried ;*

5. *And rose again the third day according to the Scripture ;*

6. *And ascended into heaven, and sitteth on the right hand of the Father ;*

7. *And He shall come again with glory to judge the quick and the dead, whose kingdom shall have no end.*

8. *And I believe in the Holy Ghost, the Lord, the Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets.*

9. *I believe one Holy, Catholic and Apostolic Church.*

10. *I acknowledge one Baptism for the remission of sins.*

11. *I look for the resurrection of the dead ;*

12. *And the life of the world to come. Amen.*

Q. From whom have we this exposition of the faith ?

A. From the Fathers of the first and second Œcumenical Councils.

Q. What is an Œcumenical Council ?

A. An assembly of the Pastors and Doctors of the Catholic Church of Christ, as far as possible, from the whole world, for the confirmation of true doctrine and holy discipline among Christians.

Q. How many Œcumenical Councils have there been ?

A. Seven : 1, Of Nice ; 2, Of Constantinople ; 3, Of Ephesus ; 4, Of Chalcedon ; 5, The second of Constantinople ; 6, The third of Constantinople ; 7, The second of Nice.

Q. Whence is the rule for assembling Councils ?

A. From the example of the Apostles, who held a Council in Jerusalem. Acts xv. This is grounded also upon the words of Jesus Christ Himself, which give to the decisions of the Church such weight, that whosoever disobeys them is left deprived of grace as a heathen. But the mean, by which the Œcumenical Church utters her decisions, is an Œcumenical Council.

*Tell it unto the Church ; but if he neglect to hear the Church, let him be unto thee as a heathen man, and a publican.* Mat. xviii. 17.

Q. What were the particular occasions for assembling the first and second Œcumenical Councils, at which the Creed was defined ?

A. The first was held for the confirmation of the true doctrine respecting the Son of God, against the error of

Arius, who thought unworthily of the Son of God : the second for the confirmation of the true doctrine respecting the Holy Ghost, against Mæcedonius, who thought unworthily of the Holy Ghost.

Q. Is it long ago that these Councils were held?

A. The first was held in the year 325 from the birth of Christ, the second in 381.

#### ON THE ARTICLES OF THE CREED.

Q. What method shall we follow in order the better to understand the Œcumenical Creed?

A. We must notice its division into twelve *articles* or *parts*, and consider each article separately.

Q. What is spoken of in each several article of the Creed?

A. The first article of the Creed speaks of *God* as the prime origin, more particularly of the *first Person of the Holy Trinity*, God the *Father*, and of God as the *Creator* of the world ;

The second article, of the *second Person* of the Holy Trinity, Jesus Christ, the Son of God ;

The third article, of the *incarnation* of the Son of God ;

The fourth article, of the *suffering* and *death* of Jesus Christ ;

The fifth article, of the *resurrection* of Jesus Christ ;

The sixth article, of the *ascension* of Jesus Christ into heaven ;

The seventh article, of the *second coming* of Jesus Christ upon earth ;

The eighth article, of the *third Person* of the Holy Trinity, the Holy Ghost ;

The ninth article, of the *Church* ;

The tenth article, of *Baptism*, under which are implied the other *Sacraments* also ;

The eleventh article, of the future *resurrection of the dead* ;

The twelfth article, of the *life everlasting*.

## ON THE FIRST ARTICLE.

ON  
FAITH.

Q. What is it to believe in God ?

A. To believe in God is to have a lively belief of His being, His attributes, and works ; and to receive with all the heart His revealed word respecting the salvation of men.

Q. Can you shew from holy Scripture that faith in God must consist in this ?

A. The Apostle Paul writes : *Without faith it is impossible to please God : for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.* Heb. xi. 6.

The same Apostle expresses the effect of faith on Christians in the following prayer for them to God : *That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith.* Eph. iii. 16, 17.

Q. What must be the immediate and constant effect of a hearty faith in God ?

A. The confession of this same faith.

Q. What is the confession of the faith ?

A. It is openly to avow that we hold the Orthodox faith, and this with such sincerity and firmness, that neither seductions, nor threats, nor tortures, nor death itself, may be able to make us deny our faith in the true God and in our Lord Jesus Christ.

Q. For what is the confession of the faith necessary ?

A. The Apostle Paul witnesses that it is necessary for salvation. *For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.* Rom. x. 10.

Q. Why is it necessary to salvation not only to believe, but also to confess the Orthodox faith ?

A. Because if any one, to preserve his temporal life, or earthly goods, shrink from confessing the Orthodox faith, he shews thereby that he has not a true faith in God the Saviour, and the life of happiness to come.

Q. Why is it not said in the Creed simply, *I believe in God*, rather than with the addition, *in one God*?

A. In order to contradict the error of the heathen, who taking the creature for God, thought there were many gods.

Q. What does holy Scripture teach us of the unity of God?

A. The very words of the Creed on this point are taken from the following passage of the Apostle Paul: *There is none other God but one. For though there be that are called gods, whether in heaven or on earth, as there be gods many, and lords many, but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.* 1 Cor. viii. 4, 5, 6.

Q. Can we know the very essence of God?

A. No. It is above all knowledge, not of men only, but of Angels.

Q. How does holy Scripture speak on this point?

A. The Apostle Paul says, that God *dwelleth in the light, which no man can approach unto, Whom no man hath seen, nor can see.* 1 Tim. vi. 16.

Q. What idea of the essence and essential attributes of God may be derived from Divine revelation?

A. That God is a Spirit, eternal, all-good, omniscient, all-just, almighty, omni-present, unchangeable, all-sufficing to Himself, all-blessed.

Q. Shew all this from holy Scripture.

A. Jesus Christ Himself has said, that *God is a Spirit.* John iv. 24.

Of the eternity of God David says; *Before the mountains were brought forth or ever the earth and the world were made, Thou art from everlasting and world without end.* Psalm xe. 2. In the Apocalypse we read the following doxology to God, *Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.* Apoc. iv. 8. The Apostle Paul says, that the Gospel was made manifest *according to the commandment of the everlasting God.* Rom. xvi. 26.

Of the goodness of God Jesus Christ Himself said: *There is none good but one, that is God.* Mat. xix. 17. The Apostle

John says; *God is Love.* 1 John iv. 16. David sings; *The Lord is gracious and merciful, long-suffering, and of great goodness. The Lord is loving unto every man, and His mercies are over all His works.* Psalm cxlv. 8, 9.

Of the omniscience of God the Apostle John says; *God is greater than our heart, and knoweth all things.* 1 John iii. 20. The Apostle Paul exclaims; *O the depth of the riches both of the wisdom, and knowledge of God! how unsearchable are His judgments, and His ways past finding out.* Rom. xi. 33.

Of the justice of God David sings; *The righteous Lord loveth righteousness, His countenance will behold the thing that is just.* Psalm xi. 8. The Apostle Paul says that *God will render to every man according to his deeds, and that there is no respect of persons with God.* Rom. ii. 6. 11.

Of the almighty power of God the Psalmist says; *He spake, and it was done; He commanded, and it stood fast.* Psalm xxxiii. 9. The Archangel says in the Gospel; *With God nothing shall be impossible.* Luke i. 37.

The omnipresence of God David describes thus; *Whither shall I go from Thy Spirit? or whither shall I go from Thy presence? If I climb up into heaven, Thou art there; if I go down to hell, Thou art there also: If I take the wings of the morning, and remain in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me: If I say, Peradventure the darkness shall cover me; then shall my night be turned to day. Yea the darkness is no darkness with Thee, but the night is as clear as the day; the darkness and light to Thee are both alike.* Psalm cxxxix. 6. . 11.

The Apostle James says, that *With the Father of lights there is no variableness, neither shadow of turning.* James i. 17.

The Apostle Paul writes, that *God receiveth not worship of men's hands as though He needed any thing, seeing He giveth to all life, and breath, and all things.* Acts xvii. 25. The same Apostle calls God *The blessed and only potentate, the King of kings and Lord of lords.* 1 Tim. vi. 15.

Q. If God is a *Spirit*, how does holy Scripture ascribe to Him bodily parts, as *heart, eyes, ears, hands?*

*A.* Holy Scripture in this suits itself to the common language of men; but we are to understand such expressions in a higher and spiritual sense. For instance, the heart of God means His *goodness* or love; eyes and ears mean His *omniscience*; hands, His *almighty power*.

*Q.* If God is every where, how do men say that God is *in heaven*, or *in the church*?

*A.* God is every where: but in heaven He has a special presence manifested in everlasting glory to the blessed spirits: also in churches He has, through grace and Sacraments, a special presence devoutly recognised and felt by believers, and manifested sometimes by extraordinary signs.

Jesus Christ says; *Where two or three are gathered together in My name, there am I in the midst of them.* Mat. xviii. 20.

*Q.* How are we to understand these words of the Creed, *I believe in one God the Father*?

*A.* This is to be understood with reference to the mystery of the Holy Trinity; because God is One in substance but Trine in persons, the Father, the Son, and the Holy Ghost, a Trinity consubstantial and undivided.

*Q.* How does holy Scripture speak of the Blessed Trinity?

*A.* The chief texts on this point in the New Testament are the following: *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Mat. xxviii. 19. *There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One.* 1 John v. 7.

*Q.* Is the Holy Trinity mentioned in the Old Testament also?

*A.* Yes; only not so clearly. For instance; *By the Word of the Lord were the heavens made, and all the hosts of them by the Breath of His mouth.* Psalm xxxiii. 6. *Holy, Holy, Holy is the Lord of Hosts: the whole earth is full of His glory.* Isaiah vi. 3.

*Q.* How is one God in three Persons?

*A.* We cannot comprehend this inner mystery of the Godhead; but we believe it on the infallible testimony of the

word of God. *The things of God knoweth no man, but the Spirit of God.* 1 Cor. ii. 11.

Q. What *difference* is there between the Persons of the Holy Trinity?

A. God the Father is neither begotten, nor proceeds from any other Person: the Son of God is from all eternity begotten of the Father: the Holy Ghost from all eternity proceeds from the Father.

Are the three Hypostases or Persons of the Most Holy Trinity all of equal majesty?

A. Yes: All of absolutely equal Divine majesty. The Father is true God; the Son equally true God; and the Holy Ghost true God; but yet so, that in three Persons there is only one Tri-personal God.

Q. Why is God called the *Almighty*, *Παντοκράτορα*?

A. Because He upholds all things by His power and His will.

Q. What is expressed by the words of the Creed, *Maker of heaven and earth, and of all things visible and invisible*?

A. This, that all was made by God, and that nothing can be without God.

Q. Are not these words taken from holy Scripture?

A. They are. The book of Genesis begins thus; *In the beginning God created the heaven and the earth.*

The Apostle Paul speaking of Jesus Christ, the Son of God, says; *By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.* Coloss. i. 16.

Q. What is meant in the Creed by the word *invisible*?

A. The *invisible* or *spiritual world*, to which belong the *Angels*.

Q. What are the *Angels*?

A. Incorporeal Spirits, having intelligence, will, and power.

Q. What means the name *Angel*?

A. It means, a *Messenger*.

Q. Why are they so called?

A. Because God sends them to announce His will. Thus

for instance, Gabriel was sent to announce to the Most Holy Virgin Mary the conception of the Saviour.

Q. Which was created first, the *visible* world or the *invisible*?

A. The invisible was created before the visible, and the Angels before men. Orthod. Confess. P. i. Q. 18.

Q. Can we find any testimony to this in holy Scripture?

A. In the book of Job God Himself speaks of the creation of the earth thus: *Who laid the corner-stone thereof? When the stars were created, all My Angels praised Me with a loud voice.* Job xxxviii. 6, 7.

Q. Whence is taken the name of *Guardian* Angels?

A. From the following words of holy Scripture; *He shall give His Angels charge over thee, to guard thee in all thy ways.* Psalm xci. 11.

Q. Has each one of us his *Guardian* Angels?

A. Without doubt. Of this we may be assured from the following words of Jesus Christ; *Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their Angels do always behold the face of My Father, which is in heaven.* Mat. xviii. 10.

Q. Are all Angels good and beneficent?

A. No. There are also evil angels, otherwise called devils.

Q. How came they to be evil?

A. They were created good; but they swerved from their duty of perfect obedience to God, and so fell away from Him into self-will, pride, and malice. According to the words of the Apostle Jude, they are *the Angels which kept not their first estate, but left their own habitation.* Jude 6.

Q. What means the name *devil*?

A. It means, *slanderer* or *deceiver*.

Q. Why are the evil angels called devils, that is, slanderers or deceivers?

A. Because they are ever laying snares for men, seeking to deceive them, and inspire them with false notions and evil wishes.

Of this Jesus Christ speaking to the unbelieving Jews says; *Ye are of your father the devil, and the lusts of your father ye*

*will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it.* John viii. 44.

Q. What has holy Scripture revealed to us of the creation of the world?

A. In the beginning God created from nothing the heaven and the earth: and the earth was without form and void. Afterwards God successively produced: on the *first day* of the world, light: on the *second*, the firmament or visible heaven: on the *third*, the gathering together of waters on the earth, the dry land, and what grows thereupon: on the *fourth*, the sun, moon, and stars: on the *fifth*, fishes and birds: on the *sixth*, four-footed creatures living on the earth, and lastly, man. With man the creation finished: and on the *seventh* day God rested from all his works. Hence the seventh day was called the *sabbath*, which in the Hebrew tongue means *rest*. Gen. ii. 2.

Q. Were the visible creatures created such as we see them now?

A. No. At the creation every thing was *very good*, that is, pure, beautiful, and harmless.

Q. Are we not informed of something particular in the creation of man?

A. God in the Holy Trinity said; *Let Us make man in Our image, and after Our likeness.* Gen. i. 26. And God made the body of the first man, *Adam*, from the earth; breathed into his nostrils the breath of life; brought him into Paradise; gave him for food, beside the other fruits of Paradise, the fruit of the tree of life; and lastly, having taken a rib from Adam while he slept, made from it the first woman, *Eve*. Gen. ii. 22.

Q. In what consists the *image of God*?

A. It consists, as explained by the Apostle Paul, *In righteousness and holiness of truth.* Eph. iv. 24.

Q. What is the *breath of life*?

A. The soul, a substance spiritual and immortal.

Q. What is *Paradise*?

A. The word Paradise means a *garden*. It is the name given to the fair and blissful abode of the first man, described in the book of Genesis as like a garden.

Q. Was the Paradise in which man first lived material, or spiritual?

A. For the body it was material, a visible and blissful abode; but for the soul it was spiritual, a state of communion by grace with God, and spiritual contemplation of the creatures. Greg. Theol. Serm. xxxviii. 42; J. Damase. Theol. 1. 2. c. xii. 3.

Q. What was the *tree of life*?

A. A tree, by feeding on whose fruit man would have been, even in the body, free from disease and death.

Q. Why was Eve made *from a rib* of Adam?

A. To the intent that all mankind might be by origin naturally disposed to love and defend one another.

Q. With what design did God create man?

A. With this, that he should know God, love, and glorify Him, and so be happy for ever.

Q. Has not that will of God, by which man is designed for eternal happiness, its own proper name in theology?

A. It is called the *predestination* of God.

Q. Does God's predestination of man to happiness remain unchanged, seeing that now man is not happy?

A. It remains unchanged; inasmuch as God, of His foreknowledge and infinite merey, hath predestined to open for man, even after his departure from the way of happiness, a new way to happiness, through His only-begotten Son Jesus Christ.

*He hath chosen us, in Him, before the foundation of the world,* are the words of the Apostle Paul. Eph. i. 4.

Q. How are we to understand the predestination of God, with respect to men in general, and to each man severally?

A. God has predestined to give to all men, and has actually given them preventing grace, and means sufficient for the attainment of happiness.

Q. What is said of this by the word of God?

*A. For whom He did foreknow, He also did predestinate.*  
Rom. viii. 29.

*Q. How does the Orthodox Church speak on this point?*

*A. In the exposition of the faith by the Eastern Patriarchs it is said: As He foresaw that some would use well their free will, but others ill, He accordingly predestined the former to glory, while the latter He condemned.* Art. iii.

*Q. What Divine energy with respect to the world, and especially to man, follows immediately upon their creation?*

*A. Divine providence.*

*Q. What is Divine providence?*

*A. Divine providence is the constant energy of the almighty power, wisdom, and goodness of God, by which He preserves the being and faculties of His creatures, directs them to good ends, and assists all that is good; but the evil that springs by departure from good He either cuts off, or corrects it, and turns it to good results.*

*Q. How does holy Scripture speak of God's providence?*

*A. Jesus Christ Himself says; Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your Heavenly Father feedeth them: Are ye not much better than they? Mat. vi. 26.* From these words is shewn at once God's general providence over the creatures, and His special providence over man.

The whole of the ninety-first Psalm is a description of God's special and manifold providence over man.

#### ON THE SECOND ARTICLE.

*Q. How are we to understand the names Jesus Christ, the Son of God?*

*A. Son of God is the name of the second Person of the Holy Trinity in respect of His Godhead: This same Son of God was called Jesus, when He was conceived and born on earth as man: Christ is the name given Him by the Prophets, while they were as yet expecting His advent upon earth.*

*Q. What means the name Jesus?*

*A. Saviour.*

Q. By whom was the name Jesus first given?

A. By the Angel Gabriel.

Q. Why was this name given to the Son of God at His conception and birth on earth?

A. Because He was conceived and born to *save* men.

Q. What means the name *Christ*?

A. *Anointed*.

Q. Whence came the name *Anointed*?

A. From the anointing with holy ointment, through which are bestowed the gifts of the Holy Ghost.

Q. Is it only Jesus the Son of God who is called *Anointed*?

A. No. *Anointed* was in old time a title of *Kings*, *High Priests*, and *Prophets*.

Q. Why then is Jesus the Son of God called *The Anointed*?

A. Because to His manhood were imparted without measure all the gifts of the Holy Ghost; and so He possesses in the highest degree the *knowledge* of a Prophet, the *holiness* of a High Priest, and the *power* of a King.

Q. In what sense is Jesus Christ called *Lord*?

A. In this sense, that He is *very God*: for the name *Lord* is one of the names of God.

Q. What says holy Scripture of the Divinity of Jesus Christ, the Son of God?

A. *In the beginning was the Word, and the Word was with God, and the Word was God.* John i. 1.

Q. Why is Jesus Christ called The Son of God, *Only-begotten*?

A. By this is signified, that He only is The Son of God begotten of the substance of God the Father; and so is *of one substance* with the Father; and consequently excels beyond comparison, all holy Angels and holy men, who are called sons of God *by grace*. John i. 12.

Q. Does holy Scripture call Jesus the *Only-begotten*?

A. It does. For instance, in the following places of the Evangelist John: *The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.* John i. 14. *No man hath*

seen God at any time: the Only-begotten Son, which is in the bosom of the Father, He hath declared Him. ib. 18.

Q. Why in the Creed is it said further of the Son of God that He is *begotten of the Father*?

A. By this is expressed that personal property, by which He is distinguished from the other Persons of the Holy Trinity.

Q. Why is it said that He is begotten *before all worlds*?

A. That none should think there was ever a time when He was not. In other words, by this is expressed that Jesus Christ is the Son of God from everlasting, even as God the Father is from everlasting.

Q. What mean in the Creed the words *Light of Light*?

A. Under the figure of the visible light they in some manner explain the incomprehensible generation of the Son of God from the Father. When we look at the sun, we see light: from this light is generated the light visible every where beneath: but both the one and the other is one light, indivisible, and of one nature. In like manner, God the Father is the everlasting *Light*: 1 John i. 5: of Him is begotten the Son of God, Who also is the everlasting Light: but God the Father and God the Son are one and the same everlasting Light, indivisible, and of one Divine nature.

Q. What force is there in the words of the Creed, *Very God of very God*?

A. This, that the Son of God is called God in the same proper sense as God the Father.

Q. Are not these words from holy Scripture?

A. Yes. They are taken from the following passage of John the Divine: *We know that the Son of God is come, and hath given us [light and] understanding, that we may know the true God, and be in Him that is true, in His Son Jesus Christ: This is the true God and eternal life.* 1 John v. 20.

Q. Why is it further added of the Son of God in the Creed that He is *begotten, not made*?

A. This was added against Arius, who impiously taught that the Son of God was made.

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Q. What mean the words, *Of one substance with the Father?*

A. They mean that the Son of God is of one and the same Divine substance with God the Father.

Q. How does holy Scripture speak of this?

A. Jesus Christ Himself speaks of Himself and of God the Father thus: *I and the Father are one.* John x. 30.

Q. What is shewn by the next words in the Creed, *By Whom all things were made?*

A. This; that God the Father created all things by His Son, as by His eternal Wisdom and His eternal Word.

*All things were made by Him, and without Him was not any thing made which was made.* John i. 3.

#### ON THE THIRD ARTICLE.

Q. Of whom is it said in the Creed, that He *came down from heaven?*

A. Of the Son of God.

Q. How came He down from heaven, seeing that as God He is every where?

A. It is true that He is every where; and so He is always in heaven, and always on earth: but on earth He was before invisible; afterwards He appeared in the flesh: in this sense it is said that He *came down from heaven.*

Q. How does holy Scripture speak of this?

A. I will repeat Jesus Christ's own words: *No man hath ascended up to heaven, but He that came down from heaven, even the Son of man, which is in heaven.* John iii. 13.

Q. Wherefore did the Son of God come down from heaven?

A. For *us men, and for our salvation*, as it is said in the Creed.

Q. In what sense is it said that the Son of God came down from heaven for *us men?*

A. In this sense, that He came upon earth not for one nation nor for some men only, but for *us men* universally.

Q. To save men from what did He come upon earth?

A. From sin, the curse, and death.

Q. What is *sin*?

A. Transgression of the law. *Sin is the transgression of the law.* 1 John iii. 4.

Q. Whence is sin in men, seeing that they were created in the image of God, and God cannot sin?

A. From the devil. *He that committeth sin, is of the devil; for the devil sinneth from the beginning.* 1 John iii. 8.

Q. How did sin pass from the devil to men?

A. The devil deceived Eve and Adam, and induced them to transgress God's commandment.

Q. What commandment?

A. God commanded Adam in Paradise not to eat of the fruit of the *Tree of the knowledge of good and evil*, and withal told him, that so soon as he ate thereof he should surely die.

Q. Why did it bring death to man to eat of the fruit of the *Tree of the knowledge of good and evil*?

A. Because it involved disobedience to God's will, and so separated man from God and His grace, and alienated him from the life of God.

Q. What propriety is there in the name of the *Tree of the knowledge of good and evil*?

A. Man through this tree came to know by the act itself what good there is in obeying the will of God, and what evil in disobeying it.

Q. How could Adam and Eve listen to the devil against the will of God?

A. God of His goodness, at the creation of man, gave him a *will* naturally disposed to love God, but still *free*; and man used this freedom *for evil*.

Q. How did the devil deceive Adam and Eve?

A. Eve saw in Paradise a serpent, which assured her that if men ate of the fruit of the tree of the knowledge of good and evil, they would know good and evil, and would become as gods. Eve was deceived by this promise, and by the fairness of the fruit, and ate of it. Adam ate after her example.

Q. What came of Adam's sin?

A. The curse, and death.

Q. What is the *curse*?

A. The condemnation of sin by God's just judgment, and the evil which from sin came upon the earth for the punishment of men. God said to Adam, *Cursed is the ground for thy sake.* Gen. iii. 17.

Q. What is the *death* which came from the sin of Adam?

A. It is twofold: *bodily*, when the body loses the soul which quickened it; and *spiritual*, when the soul loses the grace of God, which quickened it with the higher and spiritual life.

Q. Can the soul then die, as well as the body?

A. It can die, but not so as the body. The body, when it dies, loses sense, and is dissolved; the soul, when it dies by sin, loses spiritual light, joy, and happiness, but is not dissolved nor annihilated, but remains in a state of darkness, anguish, and suffering.

Q. Why did not the first man only die, and not all as now?

A. Because all have come of Adam since his infection by sin, and all sin themselves. As from an infected source there naturally flows an infected stream, so from a father infected with sin, and consequently mortal, there naturally proceeds a posterity infected like him with sin, and like him mortal.

Q. How is this spoken of in holy Scripture?

A. *By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.* Rom. v. 12.

Q. Had man any benefit from the fruit of the tree of life after he had sinned?

A. After he had sinned he could no more eat of it, for he was driven out of Paradise.

Q. Had men then any hope left of salvation?

A. When our first parents had confessed before God their sin, God, of His mercy, gave them a hope of salvation.

Q. In what consisted this hope?

A. God promised, that the *seed of the woman should bruise the serpent's head.* Gen. iii. 15.

Q. What did that mean?

A. This, that Jesus Christ should overcome the devil who

had deceived men, and deliver them from sin, the curse, and death.

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Q. Why is Jesus Christ called *the seed of the woman*?

A. Because He was born on earth *without man*, from the Most Holy Virgin Mary.

Q. What *benefit* was there in this promise?

A. This, that from the time of the promise men could *believe* savingly in the Saviour that was to come, even as we now believe in the Saviour that has come.

Q. Did people in fact in old time believe in the Saviour that was to come?

A. Some did, but the greater part forgot God's promise of a Saviour.

Q. Did not God repeat this promise?

A. More than once. For instance, He made to Abraham the promise of a Saviour in the following words: *In thy seed shall all the nations of the earth be blessed.* Gen. xxii. 18. The same promise He repeated afterwards to David in the following words: *I will set up thy seed after thee, and I will establish His throne for ever.* 2 Kings vii. 12, 13.

Q. What do we understand by the word *Incarnation*?

A. That the Son of God took to Himself human flesh without sin, and was made man, without ceasing to be God.

Q. Whence is taken the word *Incarnation*?

A. From the words of the Evangelist John; *The Word was made flesh.* John i. 14.

Q. Why in the Creed, after it has been said of the Son of God that He *was incarnate*, is it further added that He *was made man*?

A. To the end that none should imagine that the Son of God took only *flesh* or a body, but should acknowledge in Him a *perfect man* consisting of body and soul.

Q. Have we for this any testimony of holy Scripture?

A. The Apostle Paul writes: *There is one Mediator between God and men, the man Christ Jesus.* 1 Tim. ii. 5.

Q. And so is there only one nature in Jesus Christ?

A. No: there are in Him without separation and without

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confusion *two natures*, the Divine and the human, and answering to these natures two wills.

Q. Are there not therefore also two persons?

A. No : *One person*, God and man together ; in one word, a *God-man*.

Q. What says holy Scripture of the incarnation of the Son of God by the Holy Ghost of the Virgin Mary?

A. The Evangelist Luke relates that when the Virgin Mary had asked the Angel, who announced to her the conception of Jesus, *How shall this be, seeing I know not a man?* the Angel replied to her, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God.* Luke i. 34, 35.

Q. Who was the Virgin Mary?

A. A holy virgin of the lineage of Abraham and David, from whose lineage the Saviour, by God's promise, was to come ; betrothed to Joseph, a man of the same lineage, in order that he might be her guardian ; for she was dedicated to God with a vow of perpetual virginity.

Q. Did the Most Holy Mary remain in fact ever a virgin?

A. She remained and remains a virgin before the birth, during the birth, and after the birth of the Saviour ; and therefore is called *ever-virgin*.

Q. What other great title is there, with which the Orthodox Church honours the Most Holy Virgin Mary?

A. That of *Mother of God*.

Q. Can you shew the origin of this title in holy Scripture?

A. It is taken from the following words of the Prophet Isaiah : *Behold, a virgin shall conceive, and bear a Son, and they shall call His name Immanuel, which being interpreted, is, God with us.* Isaiah vii. 14 ; Mat. i. 23.

So also the righteous Elizabeth calls the Most Holy Virgin *The Mother of the Lord* ; which title is all one with that of Mother of God. *Whence is this to me, that the Mother of my Lord should come to me?* Luke i. 43.

Q. In what sense is the Most Holy Virgin called Mother of God?

A. Although Jesus Christ was born of her not after His Godhead, which is eternal, but after the manhood, still she is rightly called the Mother of God; because He that was born of her was both in the conception itself, and in the birth from her, as He ever is, *very God*.

Q. What thoughts should we have of the exalted dignity of the Most Holy Virgin Mary?

A. As Mother of the Lord she excels in grace and nearness to God, and so also in dignity, every created being: and therefore the Orthodox Church honours her far above the cherubim and seraphim.

Q. What is there further to be remarked of the birth of Jesus Christ from the Most Holy Mother of God?

A. This, that since this birth was perfectly holy and void of sin, it was also without pain: for it was among the penalties of sin that God ordained *Eve in sorrows to bring forth children*. J. Damasc. Theol. l. iv. 14. § 6.

Q. What tokens had God's providence prepared, that men might know the Saviour, when He was born to them?

A. Many exact predictions of various circumstances of His birth, and life on earth. For instance, the Prophet Isaiah foretold that the Saviour should be born of a virgin. Is. vii. 14. The Prophet Micah foretold that the Saviour should be born in Bethlehem; and this prophecy the Jews understood even before they heard of its fulfilment. Mat. ii. 4.. 6. The Prophet Malachi, after the building of the second temple at Jerusalem, foretold that the coming of the Saviour was drawing nigh, that He should come to this temple, and that before Him should be sent a forerunner like unto the Prophet Elias, clearly pointing by this to John the Baptist. Mal. iii. 1; iv. 5. The Prophet Zachariah foretold the triumphal entry of the Saviour into Jerusalem. Zach. ix. 9. The Prophet Isaiah with wonderful clearness foretold the sufferings of the Saviour. Is. liii. David, in the twenty-second Psalm, described the sufferings of the Saviour on the

cross with as great exactness as if he had written at the foot of the cross itself. And Daniel, 490 years before, foretold the appearance of the Saviour, His death on the cross, and the subsequent destruction of the temple and of Jerusalem, and abolition of the Old Testament sacrifices. Dan. ix.

Q. Did men in fact recognise Jesus Christ as the Saviour at the time that He was born and lived upon earth?

A. Many did recognise Him by various ways. The wise men of the East recognised Him by a star, which before His birth appeared in the East. The shepherds of Bethlehem knew of Him from Angels, who distinctly told them that the Saviour was born in the city of David. Simeon and Anna, by special revelation of the Holy Ghost, knew Him when He was brought, forty days after His birth, into the temple. John the Baptist, at the river Jordan, at His baptism, knew Him by revelation, by the descent of the Holy Ghost upon Him in the form of a dove, and by a voice from heaven from God the Father; *This is My beloved Son, in whom I am well pleased.* Mat. iii. 17. A like voice was heard of Him by the Apostles Peter, James, and John, at the time of His transfiguration on the mount; *This is My beloved Son, in Whom I am well pleased; hear Him.* Mark ix. 7. Besides this, very many recognised Him by the excellence of His doctrine, and especially by the miracles which He wrought.

Q. What miracles did Jesus Christ work?

A. People suffering under incurable diseases, and possessed by devils, were healed by Him in the twinkling of an eye, by a single word, or by the touch of His hand, and even through their touching His garment. Once with five, at another time with seven loaves He fed in the wilderness several thousand men. He walked on the waters, and by a word calmed the storm. He raised the dead: the son of the widow of Nain, the daughter of Jairus, and Lazarus on the fourth day after his death.

Q. You said that the Son of God was incarnate for our salvation: in what way did He effect it?

A. By His doctrine, His life, His death, and resurrection.

Q. What was Christ's doctrine?

*A. The Gospel of the kingdom of God, or, in other words, the doctrine of salvation and eternal happiness, the same that is now taught in the Orthodox Church. Mark i. 14, 15.*

Q. How have we salvation by Christ's doctrine?

*A. When we receive it with all our heart, and walk according to it. For, as the lying words of the devil, received by our first parents, became in them the seed of sin and death; so, on the contrary, the true word of Christ, heartily received by Christians, becomes in them the seed of a holy and immortal life. They are, in the words of the Apostle Peter, born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever. 1 Pet. i. 23.*

Q. How have we salvation by Christ's life?

*A. When we imitate it. For He says, If any one serve Me, let him follow Me; and where I am, there shall also My servant be. John xii. 26.*

#### ON THE FOURTH ARTICLE.

Q. How came it to pass that Jesus Christ was crucified, when His doctrine and works should have moved all to reverence Him?

*A. The elders of the Jews and the scribes hated Him, because He rebuked their false doctrine and evil lives, and envied Him, because the people, which heard Him teach and saw His miracles, esteemed Him more than them; and hence they falsely accused Him, and condemned Him to death.*

Q. Why is it said, that Jesus Christ was crucified *under Pontius Pilate*?

*A. To mark the time when He was crucified.*

Q. Who was Pontius Pilate?

*A. The Roman governor of Judæa, which had become subject to the Romans.*

Q. Why is this circumstance worthy of remark?

*A. Because in it we see the fulfilment of Jacob's prophecy; The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and He is the desire of the nations. Gen. xlix. 10.*

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Q. Why is it not only said in the Creed that Jesus Christ was *crucified*, but also added that He *suffered*?

A. To shew that His crucifixion was not only a semblance of suffering and death, as some hereties said, but a real suffering and death.

Q. Why is it also mentioned that He was *buried*?

A. This likewise is to assure us that He really died, and rose again; for His enemies even set a watch at His sepulchre, and sealed it.

Q. How could Jesus Christ suffer and die, when He was God?

A. He suffered and died, not in His Godhead, but in His manhood; and this not because He could not avoid it, but because it pleased Him to suffer.

He Himself had said; *I lay down My life, that I may take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.* John x. 17, 18.

Q. In what sense is it said, that Jesus Christ was *crucified for us*?

A. In this sense, that He, by His death on the cross, delivered us from *sin*, the *curse*, and *death*.

Q. How does holy Scripture speak of this deliverance?

A. Of deliverance from sin; *In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.* Ephes. i. 7.

Of deliverance from the curse; *Christ hath redeemed us from the curse of the law, being made a curse for us.* Gal. iii. 13.

Of deliverance from death; *Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil, and deliver them, who through fear of death were all their lifetime subject to bondage.* Heb. ii. 14, 15.

Q. How does the death of Jesus Christ upon the cross deliver us from sin, the curse, and death?

A. That we may the more readily believe this mystery, the

word of God teaches us of it, so much as we may be able to receive, by the comparison of Jesus Christ with Adam. Adam is by nature the head of all mankind, which is one with him by natural descent from him. Jesus Christ, in whom the Godhead is united with manhood, graciously made Himself the new almighty Head of men, whom He unites to Himself through faith. Therefore as in Adam we had fallen under sin, the curse, and death, so we are delivered from sin, the curse, and death in Jesus Christ. His voluntary suffering and death on the cross for us, being of infinite value and merit, as the death of one sinless, God and man in one person, is both a perfect satisfaction to the justice of God, which had condemned us for sin to death, and a fund of infinite merit, which has obtained him the right without prejudice to justice, to give us sinners pardon of our sins, and grace to have victory over sin and death.

*God hath willed to make known to His saints, what is the riches of the glory of this mystery of the Gentiles, which is Christ in you, the hope of glory. Col. i. 26, 27.*

*For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Rom. v. 17.*

*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. Rom. viii. 1..4.*

Q. Was it for us all, strictly speaking, that Jesus Christ suffered?

A. For His part, He offered Himself as a sacrifice strictly for all, and obtained for all grace and salvation; but this benefits only those of us, who, for their parts, of their own free-will, have *fellowship in His sufferings, being made conformable unto His death.* Philipp. iii. 10.

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Q. How can we *have fellowship in the sufferings and death of Jesus Christ?*

A. We have fellowship in the sufferings and death of Jesus Christ through a lively and hearty faith, through the Sacraments, in which is contained and sealed the virtue of His saving sufferings and death, and lastly, through the crucifixion of our flesh with its affections and lusts.

*I, says the Apostle, through the law, am dead to the law, that I may live unto God. I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me. Gal. ii. 19, 20.*

*Know ye not, that as many of us as were baptized into Jesus Christ, were baptized into His death? Rom. vi. 3.*

*For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death, till He come. 1 Cor. xi. 26.*

*They that are Christ's have crucified the flesh with the affections and lusts. Gal. v. 24.*

Q. How can we *crucify the flesh* with the affections and lusts?

A. By bridling the affections and lusts, and by doing what is contrary to them. For instance, when anger prompts us to revile an enemy and to do him harm, but we resist the wish, and, remembering how Jesus Christ on the cross prayed for His enemies, pray likewise for ours; we thus crucify the affection of anger.

#### ON THE FIFTH ARTICLE.

Q. What is the first proof and earnest given by Jesus Christ, that His sufferings and death have wrought salvation for us men?

A. This, that He rose again, and so laid the foundation for our like blessed resurrection.

*Now is Christ risen from the dead, and become the first-fruits of them that slept. 1 Cor. xv. 20.*

Q. What should we think of the state in which Jesus Christ was after His death, and before His resurrection?

*A.* This is described in the following hymn of the Church :  
*In the grave as to the flesh, in hades with Thy soul, as God, in  
paradise with the thief, and on the throne wert Thou, O Christ,  
together with the Father and the Spirit, filling all things, Thy-  
self uncircumscribed.*

*Q.* What is *hades* or *hell*?

*A.* Hades is a Greek word, and means a place *void of light*. In divinity by this name is understood a spiritual prison, that is, the state of those spirits which are separated by sin from the sight of God's countenance, and from the light and blessedness which it confers. Jude i. 6, Octoich. ton. v., Stichir. ii. 4.

*Q.* Wherefore did Jesus Christ descend into hell?

*A.* To the end that He might there also preach His victory over death, and deliver the souls which with faith awaited His coming.

*Q.* Does holy Scripture speak of this?

*A.* It is referred to in the following passage: *For Christ also hath once suffered for sins, the just for the unjust, that He may bring us to God, being put to death in the flesh, but quickened in the Spirit: in which also He went and preached unto the spirits in prison.* 1 Pet. iii. 18, 19.

*Q.* What is there for us to remark on the next words of the Creed; *and rose again the third day according to the Scripture?*

*A.* These words were put into the Creed from the following passage in the Epistle to the Corinthians: *For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scripture; and that He was buried, and that He rose again the third day, according to the Scripture.* 1 Cor. xv. 3, 4.

*Q.* What force is there in these words, *according to the Scripture?*

*A.* By this is shewn, that Jesus Christ died and rose again, precisely as had been written of Him prophetically in the books of the Old Testament.

*Q.* Where, for instance, is there any thing written of this?

*A.* In the fifty-third chapter of the book of the Prophet Isaiah, for instance, the suffering and death of Jesus Christ is imaged forth with many particular traits; as, *He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.* liii. 5.

Of the resurrection of Christ the Apostle Peter quotes the words of the sixteenth Psalm: *For why? Thou shalt not leave My soul in hell, neither shalt Thou suffer Thy holy one to see corruption.* Acts ii. 27.

*Q.* Is this also in the Scripture of the Old Testament, that Jesus Christ should rise again precisely *on the third day*?

*A.* A prophetic type of this was set forth in the Prophet Jonah: *And Jonah was in the belly of the fish three days and three nights.* Jon. i. 17.

*Q.* How was it known that Jesus Christ had risen?

*A.* The soldiers who watched His sepulchre knew this with terror, because an angel of the Lord rolled away the stone which closed His sepulchre, and at the same time there was a great earthquake. Angels likewise announced the resurrection of Christ to Mary Magdalene and some others. Jesus Christ Himself on the very day of His resurrection appeared to many; as to the women bringing spices, to Peter, to the two disciples going to Emmaus, and lastly, to all the Apostles in the house, the doors being shut. Afterwards He oft-times shewed Himself to them during the space of forty days; and one day, He was seen of more than five hundred believers at once. 1 Cor. xv. 6.

*Q.* Why did Jesus Christ after His resurrection shew Himself to the Apostles during the space of forty days?

*A.* During this time He continued to teach them the mysteries of the kingdom of God. Acts i. 3.

#### ON THE SIXTH ARTICLE.

*Q.* Is the statement of our Lord's ascension in the sixth article of the Creed taken from holy Scripture?

*A.* It is taken from the following passages of holy Scrip-

ture: *He that descended is the same also that ascended up far above all heavens, that He might fill all things.* Eph. iv. 10. *We have such a High-Priest, who is set on the right hand of the throne of the majesty in the heavens.* Heb. viii. 1.

Q. Was it in His Godhead or His manhood that Jesus Christ ascended into heaven?

A. In His manhood. In His Godhead He ever was and is in heaven.

Q. How does Jesus Christ *sit at the right hand of God the Father*, seeing that God is every where?

A. This must be understood spiritually; that is, Jesus Christ has one and the same majesty and glory with God the Father.

#### ON THE SEVENTH ARTICLE.

Q. How does holy Scripture speak of Christ's coming again?

A. *This Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.* Acts i. 11. This was said to the Apostles by angels at the very time of our Lord's ascension.

Q. How does it speak of His future judgment?

A. *The hour is coming, in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.* John v. 28, 29. These are the words of Christ Himself.

Q. How does it speak of His kingdom which is to have no end?

A. *He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end.* Luke i. 32, 33. These are the words of the angel to the Mother of God.

Q. Will the second coming of Christ be like His first?

A. No, very different. He came to suffer for us in great humility, but He shall come to judge us *in His glory, and all the holy angels with Him.* Mat. xxv. 31.

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Q. Will He judge all men?

A. Yes. All without exception.

Q. How will He judge them?

A. The conscience of every man shall be laid open before all, and not only all deeds which he has ever done in his whole life upon earth be revealed, but also all the words he has spoken, and all his secret wishes and thoughts. *The Lord shall come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God.* 1 Cor. iv. 5.

Q. Will He then condemn us even for evil words or thoughts?

A. Without doubt He will, unless we efface them by repentance, faith, and amendment of life. *I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.* Mat. xii. 36.

Q. Will Jesus Christ soon come to judgment?

A. We know not. Therefore we should live so as to be always ready. *The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night.* 2 Pet. iii. 9, 10. *Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.* Mat. xxv. 13.

Q. Are there not however revealed to us some *signs* of the nearer approach of Christ's coming?

A. In the word of God certain signs are revealed, as the decrease of faith and love among men, the abounding of iniquity and calamities, the preaching of the Gospel to all nations, and the coming of antichrist. Mat. xxiv.

Q. What is *Antichrist*?

A. An adversary of Christ, who will strive to overthrow Christianity, but instead of doing so shall himself come to a fearful end. 2 Thess. ii. 8.

Q. What is Christ's kingdom?

A. Christ's kingdom is, first, the whole world; secondly, all believers upon earth; thirdly, all the blessed in heaven.

The first is called the kingdom of *nature*, the second the kingdom of *grace*, the third the kingdom of *glory*.

Q. Which of these is meant when it is said in the Creed, that of Christ's kingdom *there shall be no end*?

A. The kingdom of glory.

#### ON THE EIGHTH ARTICLE.

Q. In what sense is the Holy Ghost called *the Lord*?

A. In the same sense as the Son of God, that is, as very God.

Q. Is this witnessed by holy Scripture?

A. It is plain from the words spoken by the Apostle Peter to rebuke Ananias: *Why hath Satan filled thine heart, to lie to the Holy Ghost?* and further on, *Thou hast not lied unto men, but unto God.* Acts v. 3, 4.

Q. What are we to understand by this, that the Holy Ghost is called *the giver of life*?

A. That He, together with God the Father and the Son, giveth life to all creatures, especially spiritual life to men.

*Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* John iii. 5.

Q. Whence know we that the Holy Ghost *proceedeth from the Father*?

A. This we know from the following words of Jesus Christ Himself: *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me.* John xv. 26.

Q. Does the doctrine of the procession of the Holy Ghost from the Father admit of any change or supplement?

A. No. First, because the Orthodox Church, in this doctrine, repeats the very words of Jesus Christ; and His words, without doubt, are an exact and perfect expression of the truth. Secondly, because the second Œcumenical Council, whose chief object was to establish the true doctrine respecting the Holy Ghost, has without doubt sufficiently set forth the same in the Creed; and the Catholic Church has acknowledged this so decidedly, that the third Œcumenical Council in its seventh canon forbade the composition of any new Creed.

For this cause John Damascene writes ; *Of the Holy Ghost, we both say that He is from the Father, and call Him the Spirit of the Father ; while we no wise say that He is from the Son, but only call Him the Spirit of the Sou.* Theol. lib. i. c. ii. v. 4.

Q. Whence does it appear that the Holy Ghost is equally with the Father and the Son, and together with them, to be worshipped and glorified ?

A. It appears from this, that Jesus Christ commanded to baptize in the name of the Father, and of the Son, and of the Holy Ghost. Mat. xxviii. 19.

Q. Why is it said in the Creed that the Holy Ghost spake by the prophets ?

A. This is said against certain hereties, who taught that the books of the Old Testament were not written by the Holy Ghost.

Q. Does holy Scripture witness that the Holy Ghost really spake by the prophets ?

A. The Apostle Peter writes ; *For prophecy came not in old time by the will of man ; but holy men of God spake as they were moved by the Holy Ghost.* 2 Pet. i. 21.

Q. Did not the Holy Ghost speak also by the Apostles ?

A. Certainly He did. *Unto the prophets,* says also the Apostle Peter, *it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you by the Holy Ghost sent down from heaven.* 1 Pet. i. 12.

Q. Why then is there no mention of the Apostles in the Creed ?

A. Because when the Creed was composed none doubted of the inspiration of the Apostles.

Q. Was not the Holy Ghost manifested to men in some very special manner ?

A. Yes. He came down upon the Apostles in the form of fiery tongues, on the fiftieth day after the resurrection of Jesus Christ.

Q. Is the Holy Ghost communicated to men even now likewise ?

*A.* He is communicated to all true Christians. *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?* 1 Cor. iii. 16. ON  
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*Q.* How may we be made partakers of the Holy Ghost?

*A.* Through fervent prayer, and through the Sacraments.

*If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?* Luke xi. 13.

*But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour.* Tit. iii. 4.. 6.

*Q.* What are the chief gifts of the Holy Ghost?

*A.* The chief and more general are, as reckoned by the Prophet Isaiah, the following seven; the spirit of the fear of God, the spirit of knowledge, the spirit of might, the spirit of counsel, the spirit of understanding, the spirit of wisdom, the spirit of the Lord, or the gift of piety and inspiration and in the highest degree. Isaiah xi. 2.

#### ON THE NINTH ARTICLE.

*Q.* What is the Church?

*A.* The Church is a divinely instituted community of men, united by the orthodox faith, the law of God, the hierarchy, and the Sacraments.

*Q.* What is it to believe in the Church?

*A.* It is piously to honour the true Church of Christ, and to obey her doctrine and commandments, from a conviction that grace ever abides in her, and works, teaches, and governs unto salvation, flowing from her One only everlasting Head, the Lord Jesus Christ.

*Q.* How can the Church, which is visible, be the object of faith, when faith, as the Apostle says, is *the evidence of things not seen?*

*A.* First, though the Church be visible, the grace of God

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which dwells in her, and in those who are sanctified in her, is not so; and this it is which properly constitutes the object of faith in the Church.

Secondly, the Church, though visible so far as she is upon earth, and contains all Orthodox Christians living upon earth, still is at the same time invisible, so far as she is also partially in heaven, and contains all those that have departed hence in true faith and holiness.

Q. On what may we ground the idea that the Church is at once upon earth and in heaven?

A. On the following words of the Apostle Paul, addressed to Christians: *Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus Christ the mediator of the new covenant.* Heb. xii. 22. 24.

Q. How are we assured that the grace of God abides in the true Church?

A. First, by this, that her Head is Jesus Christ, God and man in one person, *full of grace and truth*, who fills His body also, that is, the Church, with like grace and truth. John i. 14, 17.

Secondly, by this, that He has promised His disciples the Holy Ghost to *abide with them for ever*, and that, according to this promise, the Holy Ghost appoints the pastors of the Church. John xiv. 16.

The Apostle Paul says of Jesus Christ, that God the Father *gave Him to be head over all things to the Church, which is His body.* Eph. i. 22, 23. The same Apostle says to the pastors of the Church; *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you Bishops, to feed the Church of our Lord and God, which He hath purchased with His own blood.* Acts xx. 28.

Q. How are we further assured that the grace of God abides in the Church even till now, and shall abide in it to the end of the world.

*A.* Of this we are assured by the following sayings of Jesus Christ Himself and His Apostle: *I will build My Church, and the gates of hell shall not prevail against it.* Mat. xvi. 18. *I am with you always, even unto the end of the world.* Amen. Mat. xxviii. 20. *Unto Him, God the Father, be glory in the Church by Christ Jesus throughout all ages, world without end Amen.* Eph. iii. 21.

*Q.* Why is the Church *one*?

*A.* Because she is one spiritual Body, has one Head, Christ, and is animated by one Spirit of God. *There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all.* Eph. iv. 4..6.

*Q.* Are we still more expressly assured that Jesus Christ is the one only Head of the one Church?

*A.* The Apostle Paul writes, that for the Church, as *the building of God, other foundation can no man lay than that is laid, which is Jesus Christ.* 1 Cor. iii. 10, 11. Wherefore the Church, as the Body of Christ, can have no other Head than Jesus Christ.

The Church being to abide through all generations of time needs also an ever-abiding Head; and such is Jesus Christ alone.

Wherefore also, the Apostles take no higher title than that of *ministers of the Church.* Col. i. 24, 25.

*Q.* What duty does the unity of the Church lay on us?

*A.* That of *endeavouring to keep the unity of the Spirit in the bond of peace.* Eph. iv. 3.

*Q.* How does it agree with the unity of the Church, that there are many separate and independent Churches, as those of Jerusalem, Antioch, Alexandria, Constantinople, Russia?

*A.* These are particular Churches, or parts of the one Catholic Church: the separateness of their visible organization does not hinder them from being all spiritually great members of the one body of the Universal Church, from having one Head, Christ, and one spirit of faith and grace. This unity is expressed outwardly by unity of Creed, and by communion in Prayer and Sacraments.

Q. Is there likewise unity between the Church on earth, and the Church in heaven?

A. Doubtless there is, both by their common relation to one Head, our Lord Jesus Christ, and by mutual communion with one another.

Q. What means of communion has the Church on earth with the Church in heaven?

A. The prayer of faith and love. The faithful who belong to the Church militant upon earth, in offering their prayers to God, call at the same time to their aid the Saints who belong to the Church in heaven; and these, standing on the highest steps of approach to God, by their prayers and intercessions purify, strengthen, and offer before God the prayers of the faithful living upon earth, and by the will of God work graciously and beneficently upon them, either by invisible virtue, or by distinct apparitions, and in divers other ways.

Q. On what is grounded the rule of the Church upon earth to *invoke in prayer the Saints* of the Church in heaven?

A. On a holy tradition, the principle of which is to be seen also in holy Scripture. For instance, when the Prophet David cries out in prayer, *O Lord God of Abraham, Isaac, and of Israel our fathers*; he makes mention of Saints in aid of his prayer, exactly as now the Orthodox Church calls upon *Christ our true God, by the prayers of His most pure Mother and all His Saints*. See 1 Chron. xxix. 18.

Cyril of Jerusalem in his explanation of the Divine Liturgy says; *We make mention also of those who are before departed, first, of the Patriarchs, Prophets, Apostles, and Martyrs, that by their entreaties and intercession God may receive our prayers*. Cat. Myst. v. c. 9.

Basil the Great, in his sermon on the day of the Forty Holy Martyrs, says; *Whoever is afflicted has recourse to the Forty, and whoever is joyfull runs to the same; the one that he may find relief from his sorrows, the other that he may keep his happiness. Here the pious wife is to be seen praying for her children: another asks the return of her absent husband: another the restoration of health to the sick. Yes. Let your petitions be with the Martyrs*.

Q. Is there any testimony of holy Scripture to the *mediatory prayer* of the Saints in heaven?

A. The Evangelist John, in the Revelation, saw in heaven an Angel, to whom *was given much incense, that he should offer it, by the prayers of all Saints, upon the golden altar which was before the throne; and the smoke of the incense ascended up by the prayers of the Saints out of the hands of the Angel before God.* Rev. viii. 3, 4.

Q. Is there any testimony of holy Scripture to beneficent *apparitions of Saints* from heaven?

A. The Evangelist St. Matthew relates, that after the death of our Lord Jesus Christ upon the cross, *many bodies of the Saints which slept arose, and came out of the graves, after His resurrection, and went into the holy city, and appeared unto many.* Mat. xxvii. 52, 53. And since a miracle so great could not be without some adequate end, we must suppose that the Saints which then arose appeared for this, that they might announce the descent of Jesus Christ into hell, and His triumphant resurrection; and so move men born in the Church of the Old Testament to pass over the more readily into that of the New, then opened.

Q. What testimonies are there to confirm us in the belief that *the Saints*, after their departure, *work miracles* through certain earthly means?

A. The fourth book of Kings testifies that by touching the bones of the Prophet Elisha a dead man was raised to life. 4 Kings xiii. 21.

The Apostle Paul not only in his own immediate person wrought healings and miracles, but the same was done also in his absence by handkerchiefs and aprons taken from his body. Acts xix. 12. By this example we may understand that the Saints, even after their deaths, may in like manner work beneficently through earthly means, which have received from them holy virtue.

Gregory the Divine in his first discourse against Julian says; *Thou reveredst not the sacrifices offered for Christ, nor fearedst the great athletes, John, Peter, Paul, James, Stephen,*

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*Luke, Andrew, Thecla, and the rest, who before and after these suffered for the truth; who withstood both fire, and sword, the torturers, and all sufferings present or threatened, as if their bodies were not their own, or they had had no bodies at all. For what? That they might not, so much as by a word, betray their religion. To whom also great honours and triumphs are with just reason awarded: By whom devils are expelled, and diseases healed: Who appear in visions; and prophecy: Whose very bodies, though separate, when touched or revered, have like power with their holy souls; and drops of whose blood, those least tokens of their suffering, like power with their bodies.*

John Damascene writes thus: *The relics of the Saints have been given us by our Lord Christ as salutary springs, from which manifold blessings flow.* And as if in explanation of this, he remarks, that *through the mind their bodies also were inhabited of God.* Theol. lib. iv. cap. xv. 3, 4.

Q. Why is the Church holy?

A. Because she is sanctified by Jesus Christ through His passion, through His doctrine, through His prayer, and through the Sacraments. *Christ loved the Church, and gave Himself for it; that He might sanctify it, having cleansed it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy, and without blemish.* Eph. v. 25 . . . 27.

In His prayer to God the Father for believers, Jesus Christ said amongst other things: *Sanctify them through Thy truth: Thy word is truth. And for their sakes I sanctify Myself, that they also may be sanctified in truth.* John xvii. 17, 19.

Q. How is the Church holy, when she has in her sinners?

A. Men who sin, but purify themselves by true repentance, hinder not the Church from being holy; but impenitent sinners, either by the visible act of Church authority, or by the invisible judgment of God, are cut off from the body of the Church: and so she is in respect of these also kept holy.

*Put away from among yourselves that wicked person.* 1 Cor. v. 13. *Nevertheless the foundation of God standeth sure,*

*having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity.*

2 Tim. ii. 19.

Q. Why is the Church called *Catholic*, or, which is the same thing, *Universal*?

A. Because she is not limited to any place, nor time, nor people, but contains true believers of all places, times, and peoples.

The Apostle Paul says that *the word of the gospel is in all the world; and bringeth forth fruit.* Coloss. i. 5, 6. and that in the Christian Church *there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free: but Christ is all, and in all.* ib. iii. 11. *They which be of faith are blessed with faithful Abraham.* Gal. iii. 9.

Q. What great privilege has the Catholic Church?

A. She alone has the sublime promises *that the gates of hell shall not prevail against her; that the Lord shall be with her even to the end of the world; that in her shall abide the glory of God in Christ Jesus throughout all generations for ever; and consequently that she shall never apostatize from the faith, nor sin against the truth of the faith, or fall into error.*

*We undoubtingly confess as sure truth, that the Catholic Church cannot sin, or err, nor utter falsehood in place of truth: for the Holy Ghost ever working through His faithful ministers the Fathers and Doctors of the Church preserves her from all error.* Missive of the Eastern Patriarchs on the Orthodox Faith. Art. 12.

Q. If the Catholic Church contains all true believers in the world, must we not acknowledge it to be necessary for salvation, that every believer should belong to her?

A. Exactly so. Since Jesus Christ, in the words of St. Paul, *is the Head of the Church, and He is the Saviour of the Body;* it follows that to have part in His salvation, we must necessarily be members of His Body, that is of the Catholic Church. Ephes. v. 23.

The Apostle Peter writes that *baptism saveth us* after the

figure of *the ark of Noah*. All who were saved from the general deluge, were saved only in the ark; so all who obtain everlasting salvation, obtain it only in the one Catholic Church.

Q. What thoughts and remembrances should we associate with the name of The *Eastern Church*?

A. In Paradise, planted in the East, was founded the first Church of our Parents in innocence; and in the East, after the fall, was laid a new foundation of the Church of the redeemed, in the promise of a Saviour. In the East, in the land of Judea, our Lord Jesus Christ having finished the work of our salvation, laid the foundation of His own proper Christian Church: from thence she spread herself over the whole universe; and to this day the Orthodox Catholic Œcumenical faith, confirmed by the seven Œcumenical Councils, is preserved unchanged in its original purity in the ancient Churches of the East, and in such as agree with them, as does by God's grace the Church of Russia.

Q. Why is the Church called *Apostolic*?

A. Because she has from the Apostles without break or change both her doctrine and the succession of the gifts of the Holy Ghost, through the laying on of consecrated hands. In the same sense the Church is called also *Orthodox*, or *Rightly-believing*.

*Ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God; and are built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.* Ephes. ii. 19, 20.

Q. What does the Creed teach us, when it calls the Church *Apostolic*?

A. It teaches us to hold fast the *Apostolical doctrine and tradition*, and eschew such doctrine and such teachers, as are not warranted by the doctrine of the Apostles.

The Apostle Paul says, *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.* 2 Thess. ii. 15. *A man that is an heretic after the first and second admonition reject.* Tit. iii. 10. *For there are many unruly, vain talkers, and deceivers, especially they of*

*the circumcision, whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Tit. i. 10, 11. But if thy brother neglect to hear the Church, let him be to thee as an heathen man and a publican. Mat. xviii. 17.*

Q. What Ecclesiastical Institution is there through which the succession of the Apostolical ministry is preserved?

A. The Ecclesiastical *Hierarchy*.

Q. Whence originates the Hierarchy of the Orthodox Christian Church?

A. From Jesus Christ Himself, and from the descent of the Holy Ghost on the Apostles; from which time it is continued in unbroken succession, through the laying on of hands, in the sacrament of Orders. *And He gave some, Apostles; and some, Prophets; and some, Evangelists; and some Pastors and Teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the Body of Christ. Eph. iv. 11, 12.*

Q. What hierarchical authority is there, which can extend its sphere of action over the whole Catholic Church?

A. An Œcumenical Council.

Q. Under what hierarchical authority are the chief divisions of the Catholic Church?

A. Under the Orthodox Patriarchs, and the Most Holy Synod.

Q. Under what ecclesiastical authority are lesser orthodox provinces and cities?

A. Under Metropolitans, Archbishops, and Bishops.

Q. What rank in the hierarchy is held by the Most Holy Synod?

A. The same rank with the Most Holy Orthodox Patriarchs. See the Letters of the M. H. Patriarchs on the institution of the M. H. Synod.

Q. If any one desire to fulfil his duty of obedience to the Church, how may he learn what she requires of her children?

A. This may be learned from holy Scripture, from the canons of the holy Apostles, the holy Œcumenical and Provincial Councils, and the holy Fathers, and from the Books of Ecclesiastical Rules and Rubrics.

## ON THE TENTH ARTICLE.

Q. Why does the Creed mention Baptism?

A. Because faith is sealed by Baptism, and the other Mysteries or Sacraments.

Q. What is a *Mystery* or Sacrament?

A. A Mystery or Sacrament is a holy act, through which *grace*, or, in other words, the saving power of God, works *mysteriously* upon man.

Q. How many are the Sacraments?

A. Seven: 1. Baptism; 2. Unction with Chrism; 3. Communion; 4. Penitence; 5. Orders; 6. Matrimony; 7. Unction with Oil.

Q. What virtue is there in each of these Sacraments?

A. 1. In Baptism man is mysteriously born to a spiritual life.

2. In Unction with Chrism he receives a grace of spiritual growth and strength.

3. In the Communion he is spiritually fed.

4. In Penitence he is healed of spiritual diseases, that is, of sin.

5. In Orders he receives grace spiritually to regenerate, feed, and nurture others, by doctrine and Sacraments.

6. In Matrimony he receives a grace sanctifying the married life, and the natural procreation and nurture of children.

7. In Unction with Oil he has medicine even for bodily diseases, in that he is healed of spiritual.

Q. But why does not the Creed mention all these Sacraments, instead of mentioning Baptism only?

A. Because Baptism was the subject of a question, whether some people, as heretics, ought not to be rebaptized; and this required a decision, which so came to be put into the Creed.

## ON BAPTISM.

Q. What is Baptism?

A. Baptism is a Sacrament, in which a man who believes, having his body thrice plunged in water in the name of God

the Father, the Son, and the Holy Ghost, dies to the carnal life of sin, and is born again of the Holy Ghost to a life spiritual and holy. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* John iii. 5.

Q. When and how began Baptism?

A. First, *John baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus.* Acts xix. 4. Afterwards, Jesus Christ by His own example sanctified Baptism, when He received it from John. Lastly, after His resurrection, He gave the Apostles this solemn commandment; *Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Mat. xxviii. 19.

Q. What is most essential in the administration of Baptism?

A. Trine immersion in water, in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What is required of him that seeks to be baptized?

A. Repentance, and faith; for which cause also before Baptism they recite the Creed. *Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.* Acts ii. 38. *He that believeth and is baptized, shall be saved.* Mark xvi. 16.

Q. But why then are children baptized?

A. For the faith of their parents and sponsors, who are also bound to teach them the faith, so soon as they are of an age to learn.

Q. How can you shew from holy Scripture that we ought to baptize infants?

A. In the time of the Old Testament infants were circumcised when eight days old; but Baptism in the New Testament takes the place of circumcision; consequently infants should also be baptized.

Q. Whence does it appear that *Baptism* takes the place of *circumcision*?

*A.* From the following words of the Apostle to believers :  
*Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in Baptism. Coloss. ii. 11, 12.*

*Q.* Why are there sponsors at Baptism?

*A.* In order that they may stand sureties before the Church for the faith of the baptized, and after Baptism may take him in charge, to confirm him in the faith. See Dion. Areop. on the Eccl. Hier. e. ii.

*Q.* Why before baptizing do we use *exorcism*?

*A.* To drive away the devil, who since Adam's fall has had access to men, and power over them, as his captives and slaves.

The Apostle Paul says, that all men, without grace, *walk according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Ephes. ii. 2.*

*Q.* Wherein lies the force of exorcism?

*A.* In the name of Jesus Christ, invoked with prayer and faith. Jesus Christ gave to believers this promise, *In My name shall they cast out devils. Mark xvi. 17.*

*Q.* What force has *the sign of the cross* used on this and other occasions?

*A.* What the name of Jesus Christ crucified is when pronounced with faith by motion of the lips, the very same is also the sign of the cross when made with faith by motion of the hand, or represented in any other way.

Cyril of Jerusalem writes; *Let us not be ashamed to confess the Crucified; let us boldly make the sign of the Cross on the forehead, and on every thing; on the bread which we eat; on the cups from which we drink; let us make it at our going out, and coming in; when we lie down to sleep, and when we rise, when we journey, and when we rest: It is a great safeguard, given to the poor without price, to the weak without labour. For this is the grace of God; a token for the faithful, and a terror for evil spirits. Cat. Lect. xiii. 36.*

*Q.* Whence have we the use of the sign of the Cross?

*A.* From the very times of the Apostles. See Dion. Areop. on the Eccl. Hier. c. ii., and v. also Tertull. de Coron. cap. iii., de Resurr. cap. viii.

*Q.* What means the *white garment* which is put on after Baptism?

*A.* The purity of the soul, and of the Christian life.

*Q.* Why do they hang upon the baptized a *Cross*?

*A.* As a visible expression and continual remembrance of Christ's command; *If any man will come after Me, let him deny himself, and take up his cross, and follow Me.* Mat. xvi. 24.

*Q.* What means the *procession of the baptized round the font with a light*?

*A.* Spiritual joy, joined with spiritual illumination.

*Q.* How is this to be understood, that in the Creed we are made to confess *one* Baptism?

*A.* In this sense, that Baptism cannot be repeated.

*Q.* Why cannot Baptism be repeated?

*A.* Baptism is spiritual birth: a man is born but once; therefore he is also baptized but once.

*Q.* What is to be thought of those, who sin after Baptism?

*A.* That they are more guilty in their sins than the unbaptized, since they had from God special help to do well, and have thrown it away.

*For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.* 2 Pet. ii. 20.

*Q.* But is there not any way even for such as have sinned after Baptism to obtain pardon?

*A.* There is. Penitence.

#### ON UNCTION WITH CHRISM.

*Q.* What is *Unction with Chrism*?

*A.* Unction with chrism is a Sacrament, in which the baptized believer, being anointed with holy chrism on certain parts of the body, in the name of the Holy Ghost, receives

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the gifts of the Holy Ghost for growth and strength in spiritual life.

Q. Is this Sacrament mentioned in holy Scripture?

A. The inward grace of this Sacrament is spoken of by the Apostle John, as follows: *But ye have an unction from the Holy One, and ye know all things. And the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, abide therein.* 1 John ii. 20, 27.

In like manner the Apostle Paul also says; *Now He which stablisheth us with you in Christ, and hath anointed us, is God: Who hath also sealed us, and given the earnest of the Spirit in our hearts.* 2 Cor. i. 21, 22.

Hence are taken the words pronounced at the Unction, *The seal of the gift of the Holy Ghost.*

Q. Is the outward form of Unction with Chrism mentioned in holy Scripture?

A. It may well be supposed that the words of St. John refer to a visible as well as to an inward unction; but it is more certain, that the Apostles, for imparting to the baptized the gifts of the Holy Ghost, used *imposition of hands.* Acts viii. 14, 16. The successors of the Apostles, however, in place of this, introduced unction with chrism, drawing, it may be, their precedent from the unction used in the Old Testament. Exod. xxx. 25; 3 Kings i. 39; Dion. Arcop. de Eccl. Hier. cap. iv.

Q. What is to be remarked of the *holy Chrism*?

A. This, that its consecration is reserved to the heads of the Hierarchy, as successors of the Apostles, who used the laying on of their own hands to communicate the gifts of the Holy Ghost.

Q. What is specially signified by *anointing the forehead*?

A. The sanctification of the mind, or thoughts.

Q. What by anointing the *chest*?

A. The sanctification of the heart, or desires.

Q. What by anointing the *eyes, ears, and lips*?

A. The sanctification of the senses.

Q. What by anointing the *hands* and *feet* ?

A. The sanctification of the works, and whole walk of the Christian.

#### ON THE COMMUNION.

Q. What is the *Communion* ?

A. The Communion is a Sacrament, in which the believer, under the forms of bread and wine, partakes of the very Body and Blood of Christ, to everlasting life.

Q. How was this Sacrament instituted ?

A. Jesus Christ immediately before His passion consecrated it for the first time, exhibiting in it by anticipation a lively image of His sufferings for our salvation ; and after having administered it to the Apostles, He gave them at the same time a commandment ever after to perpetuate this Sacrament.

Q. What is to be noticed of the Sacrament of the Communion in regard to Divine Service in the Church ?

A. This, that it forms the chief and most essential part of Divine Service.

Q. What is the name of that Service, in which the Sacrament of the Communion is consecrated ?

A. The Liturgy.

Q. What means the word *Liturgy* ?

A. *Common service* : but the name Liturgy is specially appropriated to that Divine Service, in which the Sacrament of the Communion is consecrated.

Q. What is to be noted of the *place*, where the Liturgy is celebrated ?

A. It must always be consecrated in a *temple*, the *table* in which, or at least, if there be no such table, the *antimense* on which the Sacrament is consecrated, must have been consecrated by a Bishop.

Q. Why is the *temple* called a *church* ?

A. Because the faithful, who compose the Church, meet in it for prayer and Sacraments.

Q. Why is the table, on which the Sacrament of the Communion is consecrated, called *the throne* ?

A. Because on it Jesus Christ, as King, is mystically present.

Q. What general *order of parts* may be remarked in the Liturgy?

A. This, that first the elements are prepared for the Sacrament; secondly, the faithful are prepared for the Sacrament; lastly, the Sacrament itself is consecrated.

Q. What is the name for that part of the Liturgy, in which the elements are prepared for the Sacrament?

A. *Proskomidè*, προσκομιδῆ.

Q. What is the meaning of the word *Proskomidè*?

A. *Offertory*.

Q. Why is this name given to the first part of the Liturgy?

A. From the custom of the primitive Christians to offer in the Church bread and wine for the celebration of the Sacrament. On the same account this bread is called *prosphora*, which means *oblation*.

Q. In what consists the Offertory, as a part of the Liturgy?

A. In this, that with mention made of the prophecies and types, and partly also of the events themselves, relating to the birth and suffering of Jesus Christ, a portion is taken from the *prosphora* for use in the Sacrament, and likewise a portion of wine mixed with water is poured off into the holy chalice, while the celebrator makes commemoration of the whole Church, honours the glorified Saints, prays for the living and the departed, especially for the ruling powers, and for those who, of their own faith and zeal, have brought *prospora*, or oblations.

Q. Of what kind should be the *bread* for the Sacrament?

A. Such as the name itself of bread, the holiness of the Mystery, and the example of Jesus Christ and the Apostles all require; that is, leavened, pure, wheaten bread.

Q. What is signified by this, that the *bread* or loaf which is strictly to be used for the Communion is only *one*?

A. It signifies, as the Apostle explains, that *we, being many, are one bread, and one body; for we are all partakers of that one bread.* 1 Cor. x. 17.

Q. Why is the bread, when prepared for the Communion, called *the Lamb*?

A. Because it is the figure of Jesus Christ suffering, as was in the Old Testament *the Paschal Lamb*.

Q. What was the Paschal Lamb?

A. The Lamb which the Israelites, by God's command, killed and ate in memory of their deliverance from destruction in Egypt.

Q. Why is the *wine* for the Sacrament of the Communion mixed *with water*?

A. Because the whole of this celebration is ordered so as to figure forth the sufferings of Christ; and when He suffered, there flowed from His pierced side *blood and water*.

Q. What name has that part of the Liturgy, in which the faithful are prepared for the Sacrament?

A. The ancients called it the *Liturgy of the catechumens*; because, besides baptized communicants, the catechumens also, who are preparing for Baptism, and the penitents, who are not admitted to communion, may be present at it.

Q. With what does this part of the Liturgy begin?

A. With the Blessing, or glorification of the Kingdom of the Most Holy Trinity.

Q. In what consists this part of the Liturgy?

A. In prayers, singing, and reading from the books of the Apostles, and from the Gospel.

Q. With what does it end?

A. With the order given to the catechumens to go out and leave the Church.

Q. What is the name for that part of the Liturgy, in which the Sacrament itself is celebrated and consecrated?

A. The *Liturgy of the faithful*; because the faithful only, that is, the baptized, have the right to be present at this Service.

Q. What is the most essential act in this part of the Liturgy?

A. The utterance of the words which Jesus Christ spake in instituting the Sacrament; *Take, eat, this is My Body*;

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*Drink ye all of it, for this is My Blood, of the New Testament ;* Mat. xxvi. 26, 27, 28 ; And after this the invoeation of the Holy Ghost, and the blessing the gifts, that is, the bread and wine, which have been offered.

Q. Why is this so essential ?

A. Because at the moment of this act, the bread and wine are changed, or transubstantiated, into the very Body of Christ, and into the very Blood of Christ.

Q. How are we to understand the word *transubstantiation* ?

A. In the exposition of the faith by the Eastern Patriarchs, it is said that the word transubstantiation is not to be taken to define the manner in which the bread and wine are changed into the Body and Blood of the Lord ; for this none can understand but God ; but only thus much is signified, that the bread truly, really, and substantially becomes the very true Body of the Lord, and the wine the very Blood of the Lord. In like manner John Damascene, treating of the Holy and Immaculate Mysteries of the Lord, writes thus : *It is truly that Body united with Godhead, which had its origin from the Holy Virgin ; not as though that Body which ascended came down from heaven, but because the bread and wine themselves are changed into the Body and Blood of God. But if thou seekest after the manner how this is, let it suffice thee to be told, that it is by the Holy Ghost ; in like manner as, by the same Holy Ghost, the Lord formed flesh to Himself, and in Himself, from the Mother of God ; nor know I ought more than this, that the word of God is true, powerful, and almighty, but its manner of operation unsearchable.* 1. 4. cap. xiii. 7.

Q. What is required individually of every one, who desires to approach the Sacrament of the Communion ?

A. To examine his conscience before God, and to cleanse it from sin by penitence ; for doing which he has helps in fasting and prayer.

*Let a man examine himself, and so let him eat of that bread, and drink of that cup ; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body.* 1 Cor. xi. 28, 29.

Q. What benefit does he receive, who communicates in the Body and Blood of Christ?

A. He is in the closest manner united to Jesus Christ Himself, and, in Him, is made partaker of everlasting life.

*He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him.* John vi. 56. *Whoso eateth My Flesh and drinketh My Blood, hath eternal life.* v. 54.

Q. Ought we to communicate often in the holy Mysteries?

A. The primitive Christians communicated every Lord's Day; but now few have such purity of life as to be always prepared to approach so great a Mystery. Our Mother the Church calls on all, who would live religiously, to confess before their ghostly Father, and communicate in the Body and Blood of Christ, four times yearly, or even every month, but requires all without exception to receive it at the least once in the year. See *Orthod. Confess. P. i. Q. 90.*

Q. What part can they have in the Divine Liturgy, who only hear it, without approaching the holy Communion?

A. They may and should take part in the Liturgy by prayer, and faith, and especially by a continual remembrance of our Lord Jesus Christ, who expressly has commanded us to *do this in remembrance of Him.* Luke xxii. 19.

Q. What should we remember at that time in the Liturgy, when they make the Procession with the Gospel?

A. Jesus Christ appearing to preach the Gospel. So also while the Gospel is reading, we should have the same attention and reverence, as if we saw and heard Jesus Christ Himself.

Q. What should we remember at that time in the Liturgy, when they make the Procession with the Gifts from the table of preparation to the altar?

A. Jesus Christ going to suffer voluntarily, as a victim to the slaughter, while more than twelve legions of Angels were ready around to guard Him as their King.

*The King of kings, and Lord of lords, cometh to be slaughtered.* Hymn for the Liturgy on the Great Sabbath.

Q. What should we remember at the moment of the con-

secration of the Sacrament, and while the clergy are communicating within the altar ?

A. The mystical supper of Jesus Christ Himself with His Apostles, His suffering, death, and burial.

Q. What is set forth after this, by the drawing back of the veil, the opening of the royal doors, and the appearance of the holy Gifts ?

A. The appearance of Jesus Christ Himself after His resurrection.

Q. What is figured by the last shewing of the holy Gifts to the people, after which they are hid from view ?

A. The ascension of Jesus Christ into heaven.

Q. Will the use of the Sacrament of the holy Communion continue ever in the true Church of Christ ?

A. Assuredly it will ever continue, even to Christ's coming again, agreeably to the words of the Apostle Paul ; *For as oft as ye eat this bread, and drink this cup, ye do shew forth the Lord's death, till He come.* 1 Cor. xi. 26.

#### ON PENITENCE.

Q. What is *Penitence* ?

A. Penitence is a Sacrament, in which he who confesses his sins is, on the outward declaration of pardon by the Priest, inwardly loosed from his sins by Jesus Christ Himself.

Q. What is the origin of this Sacrament ?

A. They who came to John the Baptist, who *preached the baptism of repentance for the remission of sins, confessed their sins.* Mark i. 4, 5. The Apostles were promised by Jesus Christ power to forgive sins, when He said ; *Whatsoever ye shall bind on earth, shall be bound in heaven ; and whatsoever ye shall loose on earth, shall be loosed in heaven ;* Mat. xviii. 18. And after His resurrection He actually gave them this power, saying ; *Receive ye the Holy Ghost : whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained.* John xx. 22, 23.

Q. What is required of the Penitent ?

A. Contrition for his sins, with a full purpose of amend-

ment of life, faith in Jesus Christ, and hope in His mercy.

*For godly sorrow worketh repentance to salvation not to be repented of.* 2 Cor. vii. 10. *But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.* Ezek. xxxiii. 19. *To Him, that is to Jesus Christ, give all the Prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.* Acts x. 43.

Q. Are there not besides certain preparations and aids to Penitence?

A. Such are fasting and prayer.

Q. Is there not besides these a certain special mean used by holy Church for cleansing and giving peace to the conscience of the Penitent?

A. Such a mean is the *epitimia*, or penance.

Q. What is the *epitimia*?

A. The word means *punishment*. See 2 Cor. ii. 6. Under this name, are prescribed to the penitent, according as may be requisite, divers particular exercises of piety, and divers abstinences or privations, serving to efface the unrighteousness of sin, and to subdue sinful habit; as, for instance, fasting beyond what is prescribed for all, or for grievous sins suspension from the holy Communion for a given time.

#### ON ORDERS.

Q. What are *Orders*?

A. Orders are a Sacrament, in which the Holy Ghost, by the laying on of the bishop's hands, ordains them that be rightly chosen to minister sacraments, and to feed the flock of Christ.

*Let a man so account of us, as of the ministers of Christ, and stewards of the Mysteries of God.* 1 Cor. iv. 1.

*Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own Blood.* Acts xx. 28.

Q. What is it to feed the Church?

A. To instruct the people in faith, piety, and good works.

Q. How many necessary *degrees* are there of Orders?

A. Three; those of *Bishop, Priest, and Deacon.*

Q. What difference is there between them?

A. The Deacon serves at the Sacraments: the Priest hallows Sacraments in dependance on the Bishop: the Bishop not only hallows the Sacraments himself, but has power also to impart to others, by the laying on of his hands, the gift and grace to hallow them.

Of the Episcopal power the Apostle Paul thus writes to Titus: *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city; Tit. i. 5.* And to Timothy; *Lay hands suddenly on no man.* 1 Tim. v. 22.

#### ON MATRIMONY.

Q. What is Matrimony?

A. Matrimony is a Sacrament, in which, on the free promise of the man and woman before the Priest and the Church to be true to each other, their conjugal union is blessed to be an image of Christ's union with the Church, and grace is asked for them to live together in godly love and honesty, to the procreation and christian bringing up of children.

Q. Whence does it appear that Matrimony is a Sacrament?

A. From the following words of the Apostle Paul: *A man shall leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This Sacrament is great: but I speak concerning Christ and the Church.* Eph. v. 31, 32.

Q. Is it the duty of all to marry?

A. No. Virginity is better than wedlock, if any have the gift to keep it undefiled.

Of this Jesus Christ has said expressly; *All men cannot receive this saying, save they to whom it is given. He that is able to receive it, let him receive it.* Mat. xix. 11, 12.

And the Apostle says; *I say therefore to the unmarried and widows, It is good for them if they abide even as I; but if*

*they cannot contain, let them marry. . . He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife. . . He that giveth his virgin in marriage doeth well; but he that giveth her not in marriage doeth better.* 1 Cor. vii. 8, 9. 32, 33. 38.

## ON UNCTION WITH OIL.

Q. What is Unction with Oil?

A. Unction with Oil is a Sacrament, in which, while the body is anointed with oil, God's grace is invoked on the sick, to heal him of spiritual and bodily infirmities.

Q. Whence is the origin of this Sacrament?

A. From the Apostles, who having received power from Jesus Christ, *anointed with oil many that were sick, and healed them.* Mark vi. 13.

The Apostles left this Sacrament to the Priests of the Church, as is evident from the following words of the Apostle James: *Is any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.* James v. 14, 15.

## ON THE ELEVENTH ARTICLE.

Q. What is the *resurrection of the dead*, which, in the words of the Creed, we *look for* or expect?

A. An act of the almighty power of God, by which all bodies of dead men, being reunited to their souls, shall return to life, and shall thenceforth be spiritual and immortal.

*It is sown a natural body, it is raised a spiritual body.* 1 Cor. xv. 44. *For this corruptible must put on incorruption, and this mortal must put on immortality.* Ib. 53.

Q. How shall the body rise again after it has rotted and perished in the ground?

A. Since God formed the body from the ground originally, He can equally restore it after it has perished in the ground. The Apostle Paul illustrates this by the analogy of a grain of

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seed, which rots in the earth, but from which there springs up afterwards a plant, or tree. *That which thou sowest is not quickened except it die.* 1 Cor. xv. 36.

Q. Shall all strictly speaking rise again?

A. All, without exception, that have died; but they, who at the time of the general resurrection shall be still alive, shall have their present gross bodies changed in a moment, so as to become spiritual and immortal.

*We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* 1 Cor. xv. 51, 52.

Q. When shall the resurrection of the dead be?

A. At the end of this visible world.

Q. Shall the world then too come to an end?

A. Yes; this corruptible world shall come to an end, and shall be transformed into another incorruptible.

*Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.* Rom. viii. 21. *Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.* 2 Pet. iii. 13.

Q. How shall the world be transformed?

A. By fire. *The heavens and the earth, which are now, by the same, that is, by God's word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.* 2 Pet. iii. 7.

Q. In what state are the souls of the dead till the general resurrection?

A. The souls of the righteous are in light and rest, with a foretaste of eternal happiness; but the souls of the wicked are in a state the reverse of this.

Q. Why may we not ascribe to the souls of the righteous perfect happiness immediately after death?

A. Because it is ordained that the perfect retribution according to works shall be received by the perfect man, after the resurrection of the body and God's last judgment.

The Apostle Paul says; *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.* 2 Tim. iv. 8. And again; *We must all appear before the Judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* 2 Cor. v. 10.

Q. Why do we ascribe to the souls of the righteous a fore-taste of bliss before the last judgment?

A. On the testimony of Jesus Christ Himself, who says in the parable that the righteous Lazarus was immediately after death carried into Abraham's bosom. Luke xvi. 22.

Q. Is this foretaste of bliss joined with a sight of Christ's own countenance?

A. It is so more especially with the Saints, as we are given to understand by the Apostle Paul, who *had a desire to depart, and to be with Christ.* Philipp. i. 23.

Q. What is to be remarked of such souls as have departed with faith, but without having had time to bring forth fruits worthy of repentance?

A. This; that they may be aided towards the attainment of a blessed resurrection by prayers offered in their behalf, especially such as are offered in union with the oblation of the Bloodless Sacrifice of the Body and Blood of Christ, and by works of mercy done in faith for their memory.

Q. On what is this doctrine grounded?

A. On the constant tradition of the Catholic Church; the sources of which may be seen even in the Church of the Old Testament. Judas Maccabæus offered sacrifice for his men that had fallen. 2 Macc. xii. 43. Prayer for the departed has ever formed a fixed part of the Divine Liturgy, from the first Liturgy of the Apostle James. St. Cyril of Jerusalem says; *Very great will be the benefit to those souls, for which prayer is offered at the moment, when the holy and tremendous Sacrifice is lying in view.* Lect. Myst. v. 9.

St. Basil the Great in his prayers for Pentecost says, that the Lord vouchsafes to receive from us propitiatory prayers

and sacrifices *for those that are kept in Hades*, and allows us the hope of obtaining for them *peace, relief, and freedom*.

#### ON THE TWELFTH ARTICLE.

Q. What is *the life of the world to come*?

A. The life that shall be after the resurrection of the dead and the general judgment of Christ.

Q. What kind of life shall this be?

A. For those who believe, who love God, and do what is good, it shall be so happy, that we cannot now even conceive such happiness. *It doth not yet appear what we shall be.* 1 John iii. 2. *I knew a man in Christ*, says the Apostle Paul, *who was caught up unto Paradise, and heard unspeakable words, which it is not lawful for a man to utter.* 2 Cor. xii. 2, 4.

Q. Whence shall proceed this so great happiness?

A. From the contemplation of God in light and glory, and from union with Him. *For now we see through a glass darkly, but then face to face: now I know in part, but then shall I know, even as also I am known.* 1 Cor. xiii. 12.

*Then shall the righteous shine forth as the sun, in the kingdom of their Father.* Mat. xiii. 43. *God shall be all in all.* 1 Cor. xv. 28.

Q. Shall the body also share in the happiness of the soul?

A. Yes; it too will be glorified with the light of God, as Christ's body was at His transfiguration on Mount Tabor.

*It is sown in dishonour, it is raised in glory.* 1 Cor. xv. 43. *As we have borne the image of the earthy, that is, of Adam, we shall also bear the image of the heavenly.* Ib. 49.

Q. Will all be equally happy?

A. No. There will be different degrees of happiness, in proportion as every one shall have profited here in faith, love, and good works. *There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead.* 1 Cor. xv. 41, 42.

Q. But what will be the lot of unbelievers and transgressors?

*A.* They will be given over to everlasting death, that is, to everlasting fire, to everlasting torment, with the devils.

*Whosoever was not found written in the book of life, was cast into the lake of fire. Rev. xx. 15: And, That is the second death. Rev. xx. 14. Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. Mat. xxv. 41. And these shall go away into everlasting punishment, but the righteous into life eternal. Ib. 46. It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; where their worm dieth not, and the fire is not quenched. Mark ix. 47, 48.*

*Q.* Why will such severity be used with sinners?

*A.* Not because God willed them to perish, but they of their own will *perish, because they receive not the love of the truth, that they might be saved. 2 Thess. ii. 10.*

*Q.* Of what benefit will it be to us to meditate on death, on the resurrection, on the last judgment, on everlasting happiness, and on everlasting torment?

*A.* These meditations will assist us to abstain from sin, and to wean our affections from earthly things; they will console us for the absence or loss of worldly goods, incite us to keep our souls and bodies pure, to live to God and to eternity, and so to attain everlasting salvation.

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THE SECOND PART  
OF THE  
ORTHODOX CATECHISM.

ON HOPE.

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DEFINITION OF CHRISTIAN HOPE, ITS GROUND,  
AND THE MEANS THERETO.

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Q. WHAT is *Christian hope*?

A. The resting of the heart on God, with the full trust that He ever cares for our salvation, and will give us the happiness He has promised.

Q. What is the ground of Christian hope?

A. The *Lord Jesus Christ* is our hope, or the ground of our hope. 1 Tim. i. 1. *Hope to the end for the grace that is to be brought unto you by the revelation of Jesus Christ.* 1 Pet. i. 13.

Q. What are the means for attaining to a saving hope?

A. The means to this are; first, prayer; secondly, the true doctrine of blessedness, and its practical application.

ON PRAYER.

Q. Is there any testimony of God's word to this, that prayer is a mean for attaining to a saving hope?

A. Jesus Christ Himself joins the hope of receiving our desire with prayer: *Whatsoever ye shall ask of the Father in My name, that will I do, that the Father may be glorified in the Son.* John xiv. 13.

Q. What is *prayer*?

A. The lifting up of man's mind and heart to God, manifested by devout words.

Q. What should the Christian do, when he lifts up his mind and heart to God?

A. First, he should *glorify* Him for His divine perfections; secondly, *give thanks* to Him for His mercies; thirdly, *ask* Him for what he needs. So there are three chief forms of prayer; *Praise, Thanksgiving, and Petition.*

Q. Can a man pray without words?

A. He can; in mind and heart. An example of this may be seen in Moses before the passage through the Red Sea. Exod. xiv. 15.

Q. Has not such prayer a name of its own?

A. It is called *spiritual*, or prayer of the *heart* and *mind*, in one word, *inward* prayer; while, on the other hand, prayer expressed in words, and accompanied by other marks of devotion, is called *oral* or *outward* prayer.

Q. Can there be outward prayer without inward?

A. There can; if any man utter words of prayer without attention or earnestness.

Q. Does *outward* prayer alone suffice to obtain grace?

A. So far is it from sufficing to obtain grace, that contrariwise it provokes God to anger.

God has Himself declared His displeasure at such prayer: *This people draweth nigh unto Me with their mouth, and honoureth Me with their lips, but their heart is far from Me: but in vain do they worship Me.* Mat. xv. 8, 9.

Q. Does not inward prayer alone suffice without outward?

A. This question is as if one should ask, whether soul alone might not suffice for man without body? It is idle to ask this, seeing that God has been pleased to make man consist of soul and body: likewise idle it is to ask, whether inward prayer alone may not suffice without outward. Since we have both soul and body, we ought to *glorify God in our bodies, and in our souls, which are God's*: this being besides natural, *that out of the abundance of the heart the mouth*

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should *speak*. Our Lord Jesus Christ was spiritual in the highest degree, but even He expressed His spiritual prayer both by words, and by devout gestures of body; sometimes, for instance, lifting up His eyes to heaven, sometimes kneeling, or falling on His face to the ground. 1 Cor. vi. 20; Mat. xii. 34; John xvii. 1; Luke xxii. 41; Mat. xxvi. 39.

## ON THE LORD'S PRAYER.

Q. Is there not a prayer which may be termed the common Christian prayer, and pattern of all prayers?

A. Such is the Lord's Prayer.

Q. What is the *Lord's Prayer*?

A. A prayer which our Lord Jesus Christ taught the Apostles, and which they delivered to all believers.

Q. Repeat it.

A. *Our Father, which art in heaven;*

1. *Hallowed be Thy Name;*

2. *Thy kingdom come;*

3. *Thy will be done, as in heaven, so in earth;*

4. *Give us this day our bread for subsistence;*

5. *And forgive us our debts, as we forgive our debtors;*

6. *And lead us not into temptation;*

7. *But deliver us from evil.*

*For Thine is the kingdom, the power, and the glory, for ever and ever. Amen. Mat. vi. 9.. 13.*

Q. In order the better to consider the Lord's Prayer, how may we divide it?

A. Into the *invocation*, seven *petitions*, and the *doxology*.

## ON THE INVOCATION.

Q. How dare we call God *Father*?

A. By faith in Jesus Christ, and by the grace of regeneration.

*As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John i. 12, 13.*

Q. Must we say, *Our Father*, even when we pray alone?

A. Certainly we must.

Q. Why so?

A. Because Christian charity requires us to call upon God, and ask good things of Him, for all our brethren, no less than for ourselves.

Q. Why in the invocation do we say, *Who art in heaven?*

A. That, entering upon prayer, we may leave every thing earthly and corruptible, and raise our minds and hearts to what is heavenly, everlasting, and Divine.

#### ON THE FIRST PETITION.

Q. Is not God's Name holy?

A. Doubtless it is holy in itself. *Holy is His Name.* Luke i. 49.

Q. How then can it yet be hallowed?

A. It may be hallowed in men; that is, His eternal holiness may be manifested in them.

Q. How?

A. First, when we, having in our thoughts and heart the Name of God, so live as His holiness requires, and thus glorify God; secondly, when others also, seeing our good lives, glorify God.

*Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.* Mat. v. 16.

#### ON THE SECOND PETITION.

Q. What is the *kingdom* of God, spoken of in the second petition of the Lord's Prayer?

A. The kingdom of *grace*, which, as St. Paul says, is *righteousness, and peace, and joy in the Holy Ghost.* Rom. xiv. 17.

Q. Is not this kingdom come already?

A. To some it has not yet come in its full sense; while to others it has not yet come at all, inasmuch as *sin still reigns in their mortal bodies, that they should obey it in the lusts thereof.* Rom. vi. 12.

Q. How does it come?

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*A.* Secretly, and inwardly. *The kingdom of God cometh not with observation; for behold, the kingdom of God is within you.* Luke xvii. 20, 21.

*Q.* May not the Christian ask for something further under the name of God's kingdom.

*A.* He may ask for the kingdom of *glory*, that is, for the perfect bliss of the faithful.

*Having a desire to depart, and be with Christ.* Philipp. i. 23.

#### ON THE THIRD PETITION.

*Q.* What means the petition, *Thy will be done?*

*A.* Hereby we ask of God, that all we do, and all that befalls us, may be ordered not as we will, but as pleases Him.

*Q.* Why need we ask this?

*A.* Because we often err in our wishes; but God unerringly, and incomparably more than we ourselves, wishes for us all that is good, and is ever ready to bestow it, unless He be prevented by our wilfulness and obstinaey.

*Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church.* Ephes. iii. 20, 21.

*Q.* Why do we ask that God's will be done in earth *as in heaven?*

*A.* Because in heaven the holy Angels and Saints in bliss, all without exception, always, and in all things, do God's will.

#### ON THE FOURTH PETITION.

*Q.* What is *bread for subsistence?*

*A.* The bread which we need in order to subsist or live.

*Q.* With what thoughts should we ask of God this bread?

*A.* Agreeably with the instruction of our Lord Jesus Christ, we should ask no more than *bread for subsistence*; that is, necessary food, and such clothing and shelter as is likewise necessary for life; but whatever is beyond this, and serves not so much for necessity as for gratification, we should leave to the will of God; and if it be given, return thanks to Him; if it be not given, we should be content without it.

Q. Why are we directed to ask for bread for subsistence only for *this day*?

A. That we may not be too anxious about the future, but trust for that to God. *Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.* Mat. vi. 34. *For your heavenly Father knoweth that ye have need of all these things.* Ib. 32.

Q. May we not ask for something further under the name of bread for subsistence?

A. Since man is made of both a bodily and a spiritual substance, and the substance of the soul far excels that of the body, we may and should seek for the soul also that bread of subsistence, without which the inward man must perish of hunger. See Cyril. Hier. Lect. Myst. iv. 15. Orthod. Confess. P. ii. Q. 19.

Q. What is the bread of subsistence for the soul?

A. The word of God, and the Body and Blood of Christ.

*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* Mat. iv. 4. *My Flesh is meat indeed, and my Blood is drink indeed.* John vi. 55.

#### ON THE FIFTH PETITION.

Q. What is meant in the Lord's Prayer by *our debts*?

A. Our sins.

Q. Why are our sins called debts?

A. Because we, having received all from God, ought to render all back to Him, that is, subject all to His will and law; which if we do not, we are left debtors to His justice.

Q. But who are *our debtors*?

A. People who have not rendered us that which they owed us by the law of God; as, for instance, have not shewn us love, but malice.

Q. If God is just, how can we be forgiven our debts?

A. Through the mediation of Jesus Christ. *For there is one God, and one Mediator between God and man, the man Jesus Christ, who gave Himself a ransom for all.* 1 Tim. ii. 5, 6.

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Q. What will be the consequence, if we ask God to forgive us our sins without ourselves forgiving others ?

A. In that case neither shall we be forgiven.

*For if ye forgive men their trespasses, your heavenly Father will also forgive you ; but if ye forgive not men their trespasses, neither will your Father forgive you your trespasses. Mat. vi. 14, 15.*

Q. Why will not God forgive us, if we do not forgive others ?

A. Because we hereby shew ourselves evil, and so alienate from us God's goodness and mercy.

Q. What disposition then must we have, to use aright those words of the Lord's Prayer, *we forgive our debtors ?*

A. These words absolutely require that when we pray we should bear no malice nor hatred, but be in peace and charity with all men. *Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift. Mat. v. 23, 24.*

Q. But what am I to do, if I cannot readily find him who hath aught against me, or if he shew himself unwilling to be reconciled ?

A. In such a case it is enough to be reconciled with him in heart, before the eyes of the all-seeing God. *If it be possible, as much as lieth in you, live peaceably with all men. Rom. xii. 18.*

## ON THE SIXTH PETITION.

Q. What is meant in the Lord's Prayer by *temptation ?*

A. Any conjuncture of circumstances in which there is imminent danger of losing the faith, or falling into great sin.

Q. Whence come such temptations ?

A. From *our flesh*, from the *world*, or other people, and from the *devil*.

Q. What do we ask in these words of the prayer, *Lead us not into temptation ?*

A. First, that God suffer us not to be led into temptation ; secondly, that if it be needful for us to be tried and purified

through temptation, He give us not up wholly to temptation, nor suffer us to fall.

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#### ON THE SEVENTH PETITION.

Q. What do we ask in these words of the prayer, *deliver us from evil?*

A. We ask for deliverance from all evil that can reach us in the *world*, which since the fall *lieth in wickedness*; 1 John v. 19; but especially from the evil of sin, and from the evil suggestions and snares of the spirit of evil, which is the devil.

#### ON THE DOXOLOGY.

Q. Why after the Lord's Prayer do we subjoin the *Doxology*?

A. First, that when we ask mercies for ourselves from our heavenly Father, we may at the same time render Him that honour which is His due; secondly, that by the thought of His everlasting *kingdom, power, and glory*, we may be more and more established in the hope, that He will give us what we ask, because this is in His power, and makes to His glory.

Q. What means the word *Amen*?

A. It means *verily, or so be it.*

Q. Why is this word added to the *Doxology*?

Q. To signify that we offer the prayer in faith, and without doubting, as we are taught to do by the Apostle James. i. 6.

#### ON THE DOCTRINE OF BLESSEDNESS.

Q. What must we join with prayer, in order to be grounded in the hope of salvation and blessedness?

A. Our own exertions for the attainment of blessedness.

Of this point the Lord Himself says; *Why call ye Me Lord, Lord, and do not the things which I say?* Luke vi. 46. *Not every one that saith unto Me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father, which is in heaven.* Mat. vii. 21.

Q. What doctrine may we take as our guide in these exertions?

A. The doctrine of our Lord Jesus Christ, which is briefly set forth in His *Beatitudes*, or sentences on blessedness.

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Q. How many such sentences are there?

A. The nine following :

1. *Blessed are the poor in spirit : for theirs is the kingdom of Heaven.*

2. *Blessed are they that mourn : for they shall be comforted.*

3. *Blessed are the meek : for they shall inherit the earth.*

4. *Blessed are they which do hunger and thirst after righteousness : for they shall be filled.*

5. *Blessed are the merciful : for they shall obtain mercy.*

6. *Blessed are the pure in heart : for they shall see God.*

7. *Blessed are the peacemakers : for they shall be called the children of God.*

8. *Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven.*

9. *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad : for great is your reward in heaven. Mat. v. 3 . . 12.*

Q. What is to be observed of all these sentences, in order to their right understanding?

A. This ; that the Lord proposed in these sentences a *doctrine* for the attainment of blessedness, as is expressly said in the Gospel ; *He opened His mouth, and taught* : but, being meek and lowly of heart, He proposed His doctrine not in the form of commandment, but of blessing to those, who should of their own free will receive and fulfil it. Consequently in each sentence or Beatitude we must consider, first, the doctrine or precept, secondly, the blessing or promise of reward.

ON THE FIRST BEATITUDE.

Q. What is the Lord's first precept of blessedness?

A. They who would be blessed must be *poor in spirit*.

Q. What is it to be *poor in spirit*?

A. It is to have a spiritual conviction that we have nothing of our own, nothing but what God bestows upon us, and that we can do nothing good without God's help and

grace, thus counting ourselves as nothing, and in all throwing ourselves upon the mercy of God: in brief, as St. Chrysostom explains it, *spiritual poverty is humility*. Hom. in Mat. xv.

Q. Can the rich too be poor in spirit?

A. Doubtless they can; if they consider that visible riches are corruptible and soon pass away, and can never compensate for the want of spiritual goods. *What is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* Mat. xvi. 26.

Q. May not bodily poverty serve to the perfection of spiritual?

A. It may, if the Christian chooses it voluntarily, for God's sake. Of this, Jesus Christ Himself said to the rich man; *If thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come follow Me.* Mat. xix. 21.

Q. What does our Lord promise to the poor in spirit?

A. The kingdom of heaven.

Q. How is the kingdom of heaven theirs?

A. In the present life inwardly, and inchoately, by faith and hope; but in the life to come perfectly, by their being made partakers of everlasting blessedness.

#### ON THE SECOND BEATITUDE.

Q. What is the Lord's second precept for blessedness?

A. They who would be blessed must *mourn*.

Q. What is meant in this precept by the word *mourn*?

A. Sorrow and contrition of heart, with unfeigned tears, for that we so imperfectly and unworthily serve the Lord, or even rather deserve His anger by our sins. *For godly sorrow worketh repentance unto salvation not to be repeated of; but the sorrow of this world worketh death.* 2 Cor. vii. 10.

Q. What special promise does the Lord make to mourners?

A. That they *shall be comforted*.

Q. What comfort is here to be understood?

A. That of grace, consisting in the pardon of sin, and in peace of conscience.

Q. Why is this promise joined with a precept for mourning?

A. In order that sorrow for sin may not reach to despair.

#### ON THE THIRD BEATITUDE.

Q. What is the Lord's third precept for blessedness?

A. They who would be blessed must be *meek*.

Q. What is *meekness*?

A. A quiet disposition of spirit, joined with care neither to offend any man, nor be offended at any thing one's self.

Q. What are the special effects of Christian meekness?

A. These; that we never murmur against God, nor even against men, when any thing falls out against our wishes, nor give way to anger, nor set ourselves up.

Q. What is promised by the Lord to the meek?

A. That they *shall inherit the earth*.

Q. How are we to understand this promise?

A. As regards Christ's followers generally it is a prediction which has been literally fulfilled: for the ever-meek Christians, instead of being destroyed by the fury of the heathen, have inherited the universe, which the heathen formerly possessed. But the further sense of this promise, as regards Christians both generally and individually, is this, that they shall receive an inheritance, as the Psalmist says, *in the land of the living*; that is, where men live and never die; in other words, that they shall receive everlasting blessedness. See Psalm xxvii. 15.

#### ON THE FOURTH BEATITUDE.

Q. What is the Lord's fourth precept for blessedness?

A. They who would be blessed must *hunger and thirst after righteousness*.

Q. What is meant here by the word *righteousness*?

A. Though this word may well stand for every virtue, which the Christian ought to desire even as his meat and drink, yet should we here specially understand that righteousness, of which in the book of Daniel it is said, *An everlasting righteousness shall be brought in*; that is, the justifica-

tion of guilty man through grace and faith in Jesus Christ. Dan. ix. 24.

The Apostle Paul speaks thus: *The righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past.* Rom. iii. 22..25.

Q. Who are they that *hunger and thirst after righteousness*?

A. They who, while they love to do good, yet count not themselves righteous, nor rest on their own good works, but acknowledge themselves sinners and guilty before God; and who, by the wish and prayer of faith, hunger and thirst after the justification of grace through Jesus Christ, as after spiritual meat and drink.

Q. What does the Lord promise to them who hunger and thirst after righteousness?

A. That they *shall be filled*.

Q. What is meant here by *being filled*?

A. As the filling or satisfying of the body produces, first, the cessation of the sense of hunger and thirst, secondly, the strengthening the body by food, so the filling of the soul means, first, the inward peace of the pardoned sinner, secondly, the acquisition of strength to do good, given by justifying grace. The perfect filling, however, of the soul created for the enjoyment of endless good, is to follow in the life eternal, according to the words of the Psalmist; *When I awake up after Thy likeness, I shall be satisfied with it.* xvii. 15.

#### ON THE FIFTH BEATITUDE.

Q. What is the Lord's fifth precept for blessedness?

A. They who would be blessed must be *merciful*.

Q. How are we to fulfil this precept?

A. By works of mercy, corporal and spiritual; for, as

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St. Chrysostom says, *the forms of mercy are manifold, and this commandment broad.* Hom. in Mat. xv.

Q. Which are the *corporal works of mercy*?

- A. 1. To feed the hungry.  
 2. To give drink to the thirsty.  
 3. To clothe the naked, or such as have not necessary and decent clothing.  
 4. To visit them that are in prison.  
 5. To visit the sick, minister to them, and forward their recovery, or aid them to a Christian preparation for death.  
 6. To shew hospitality to strangers.  
 7. To bury them that have died in poverty.

Q. Which are the *spiritual works of mercy*?

- A. 1. By exhortation *to convert the sinner from the error of his way.* James v. 20.  
 2. To instruct the ignorant in truth and virtue.  
 3. To give our neighbour good and seasonable advice in difficulty, or in any danger of which he is unaware.  
 4. To pray for others to God.  
 5. To comfort the afflicted.  
 6. Not to return the evil which others may have done us.  
 7. To forgive injuries from our heart.

Q. Is it not contrary to the precept of mercy for civil justice to punish criminals?

A. Not in the least; if this be done as of duty, and with a good intent, that is, in order to correct them, or to preserve the innocent from their crimes.

Q. What does the Lord promise to the merciful?

A. That they *shall obtain mercy.*

Q. What mercy is here to be understood?

A. That of being delivered from everlasting condemnation for sin at God's Judgment.

#### ON THE SIXTH BEATITUDE.

Q. What is the Lord's sixth precept for blessedness?

A. They who would be blessed must be *pure in heart.*

Q. Is not *purity of heart* the same thing as sincerity?

A. Sincerity, which feigns not any good dispositions foreign to the heart, but shews the really good dispositions of the heart by good deeds, is only the lowest degree of purity of heart. This last a man attains by constant and strict watchfulness over himself, driving away from his heart every unlawful wish and thought, and every affection for earthly things, and ever keeping there the remembrance of God and our Lord Jesus Christ with faith and charity.

Q. What does the Lord promise to the pure in heart?

A. That they *shall see God*.

Q. How are we to understand this promise?

A. The word of God compares the heart of man to the eye, and ascribes to perfect Christians *enlightened eyes of the heart*. Ephes. i. 18. As the eye that is clear can see the light, so the heart that is pure can behold God. But since the sight of God's countenance is the very source of everlasting blessedness, the promise of seeing God is the promise of the highest degree of everlasting blessedness.

#### ON THE SEVENTH BEATITUDE.

Q. What is the Lord's seventh precept for blessedness?

A. They who would be blessed must be *peace-makers*.

Q. How are we to fulfil this commandment?

A. We must live friendly with all men, and give no occasion for disagreement: if any arise, we must try all possible ways to put a stop to it, even by yielding our own right, unless this be against duty, or hurtful to any other: if others are at enmity, we must do all we can to reconcile them, and if we fail, we must pray to God for their reconciliation.

Q. What does the Lord promise to peace-makers?

A. That they *shall be called the Sons of God*.

Q. What is signified by this promise?

A. The sublimity both of their office and of their reward. Since in what they do they imitate the only-begotten Son of God, who came upon earth to reconcile fallen man with God's justice, they are for this promised the gracious name

of Sons of God, and without doubt a degree of blessedness answering thereto.

#### ON THE EIGHTH BEATITUDE.

Q. What is the Lord's eighth precept for blessedness?

A. They who would be blessed must be ready *to endure persecution for righteousness' sake*, without betraying it.

Q. What qualities are required by this precept?

A. Love of righteousness, constancy and firmness in virtue, fortitude and patience, when one is subjected to calamity or danger for refusing to betray truth and virtue.

Q. What does the Lord promise to those who are persecuted for righteousness' sake?

A. The *Kingdom of heaven*, as if in recompense for what they lose through persecution; in like manner as the same is promised to the poor in spirit, to make up for the feeling of want and privation.

#### ON THE NINTH BEATITUDE.

Q. What is the Lord's ninth precept for blessedness?

A. They who would be blessed must be ready *to take with joy reproach, persecution, suffering, and death itself, for the name of Christ, and for the true Orthodox faith.*

Q. What is the name for the course required by this precept?

A. The course of *Martyrdom*?

Q. What does the Lord promise for this course?

A. *A great Reward in heaven*; that is, a special and high degree of blessedness.

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OF THE

ORTHODOX CATECHISM.

ON CHARITY.

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ON THE UNION BETWEEN FAITH AND CHARITY.

Q. WHAT should be the effect and fruit of true faith in the Christian? ON CHARITY.

*A. Charity or love, and good works conformable thereto.*

*In Jesus Christ, says the Apostle Paul, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. Gal. v. 6.*

Q. Is not faith alone enough for a Christian, *without love and good works?*

*A. No; for faith without love and good works is inactive and dead, and so cannot lead to eternal life.*

*He that loveth not his brother, abideth in death. 1 John iii. 14. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? For as the body without the spirit is dead, so faith without works is dead also. James ii. 14. 26.*

Q. May not a man on the other hand be saved by love and good works, *without faith?*

*A. It is impossible that a man who has not faith in God should really love Him: besides, man, being ruined by sin,*

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cannot do really good works, unless he receive through faith in Jesus Christ spiritual strength, or grace from God.

*Without faith it is impossible to please God: for he that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek Him. Heb. xi. 6.*

*For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things, which are written in the book of the law to do them. Gal. iii. 10. For we through the spirit wait for the hope of righteousness by faith. Ib. v. 5.*

*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. Ephes. ii. 8, 9.*

Q. What is to be thought of such love as is not accompanied by good works?

A. Such love is not real: for true love naturally shews itself by good works. Jesus Christ says; *He that hath My commandments, and keepeth them, he it is that loveth Me: if a man love Me, he will keep My word. John xiv. 21. 23.*

The Apostle John writes; *For this is the love of God, that we keep His commandments. 1 John v. 3. Let us not love in word, neither in tongue, but in deed and in truth. Ib. iii. 18.*

## ON THE LAW OF GOD AND THE COMMANDMENTS.

Q. What means have we to know good works from bad?

A. The *inward law of God*, or the witness of our conscience, and the *outward law of God*, or God's commandments.

Q. Does holy Scripture speak of the inward law of God?

A. The Apostle Paul says of the heathen; *Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. Rom. ii. 15.*

Q. If there is in man's heart an *inward law*, why was the *outward* given?

A. It was given because men obeyed not the inward law, but led carnal and sinful lives, and stifled within themselves the voice of the spiritual law, so that it was necessary to put

them in mind of it outwardly through the commandments. *Wherefore then serveth the law? It was added because of transgressions.* Gal. iii. 19. ON  
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*Q.* When, and how, was God's outward law given to men?

*A.* When the Hebrew people, descended from Abraham, had been miraculously delivered from bondage in Egypt, on their way to the promised land, in the desert, on mount Sinai, God manifested His presence in fire and clouds, and gave them the law, by the hand of Moses, their leader.

*Q.* Which are the chief and general commandments of this law?

*A.* The following *ten*; which were written on two tables of stone:

1. *I am the Lord thy God: thou shalt have none other gods beside Me.*

2. *Thou shalt not make unto thyself any graven image, nor the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth: thou shalt not bow down to them, nor serve them.*

3. *Thou shalt not take the name of the Lord thy God in vain.*

4. *Remember the Sabbath day, to keep it holy: six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath to the Lord thy God.*

5. *Honour thy Father and thy Mother, that it may be well with thee, and that thy days may be long upon the earth.*

6. *Thou shalt not kill.*

7. *Thou shalt not commit adultery.*

8. *Thou shalt not steal.*

9. *Thou shalt not bear false witness against thy neighbour.*

10. *Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's house, nor his land, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any of his cattle, nor any thing that is thy neighbour's.* Exod. xx. 1..17. Deut. v. 6..21.

*Q.* You said that these commandments were given to the people of Israel: must we then also walk by them?

*A.* We must: for they are in substance the same law,

which, in the words of St. Paul, has been *written in the hearts* of all men, that all should walk by it.

*Q.* Did Jesus Christ teach men to walk by the ten commandments?

*A.* He bade men, if they would attain to everlasting life, to *keep the commandments*; and taught us to understand and fulfil them more perfectly, than had been done before He came. Mat. xix. 17. and v.

#### ON THE DIVISION OF THE COMMANDMENTS INTO TWO TABLES.

*Q.* What means the division of the ten commandments into *two tables*?

*A.* This; that they contain *two kinds of love*, love to *God*, and love to *our neighbour*; and prescribe two corresponding kinds of duties.

*Q.* Has not Jesus Christ said something of this?

*A.* When asked, *Which is the great commandment in the law?* He replied; *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.* Mat. xxii. 36 . . 40.

*Q.* Are all men our *neighbours*?

*A.* Yes, all; because all are the creation of one God, and have come from one man: but our neighbours in faith are doubly neighbours to us, as being children of one heavenly Father by faith in Jesus Christ.

*Q.* But why is there no commandment of love *to ourselves*?

*A.* Because we love ourselves naturally, and without any commandment. *No man ever yet hated his own flesh, but nourisheth and cherisheth it.* Ephes. v. 29.

*Q.* What relative order should there be in our love to *God*, our *neighbour*, and *ourselves*?

*A.* We should love ourselves not for our own but for God's sake, and partly also for the sake of our neighbours: we should love our neighbour for the sake of God: but we should love

God for Himself, and above all. Love of self should be sacrificed to the love of our neighbour; but both should be sacrificed to the love of God.

*Greater love hath no man than this, that a man lay down his life for his friends.* John xv. 13.

*He that loveth father or mother more than Me, saith Jesus Christ, is not worthy of Me: and he that loveth son or daughter more than Me, is not worthy of Me.* Mat. x. 37.

*Q.* If the whole law is contained in *two* commandments, why are they divided into *ten*?

*A.* In order the more clearly to set forth our duties towards God, and towards our neighbour.

*Q.* In which of the ten commandments are we taught our *duties towards God*?

*A.* In the first four.

*Q.* What are these duties?

*A.* In the first commandment we are taught to *know* and *worship* the true God.

In the second, to abstain from *false* worship.

In the third, not to sin against God's worship even by *word*.

In the fourth, to keep a certain order in the *time* and *acts* of God's worship.

*Q.* In which of the ten commandments are we taught our *duties towards our neighbour*?

*A.* In the last six.

*Q.* What are these duties?

*A.* In the fifth commandment we are taught to love and *honour* those of our neighbours who are nearest to us, beginning from our parents.

In the sixth, not to hurt the *life* of our neighbour.

In the seventh, not to hurt the *purity* of his morals.

In the eighth, not to hurt his *property*.

In the ninth, not to hurt him by *word*.

In the tenth, not to *wish* to hurt him.

*Q.* Do not the ten commandments include also *our duties towards ourselves*?

*A.* Yes; these duties are implied in the commandments

of the second table relating to our neighbours; for our duty is to love our neighbour *as* ourselves.

#### ON THE FIRST COMMANDMENT.

Q. What mean these words, *I am the Lord thy God?*

A. By these words God as it were points Himself out to man, and so commands him to *know* the Lord his God.

Q. What particular duties may we deduce from the commandment to know God?

A. 1. We must *seek to learn the knowledge of God*, as being the most essential of all knowledge.

2. We must listen attentively to *instructions* on God and on His works in church, and to *religious conversations* on the same at home.

3. We must read or hear read books of instruction in the knowledge of God; and in the first place *holy Scripture*, secondly *the writings of the holy Fathers*.

Q. What are we taught in the words, *Thou shalt have none other gods but Me?*

A. We are taught to turn and cleave to the one true God, or in other words, devoutly *to worship* Him.

Q. What duties are there which refer to the *inward worship of God?*

A. 1. *To believe* in God.

2. *To walk before* God; that is, to be ever mindful of Him, and in all things to walk circumspectly, because He seeth not only our actions, but even our most secret thoughts.

3. *To fear* God, or stand in awe of Him; that is, to think the anger of our heavenly Father the greatest ill that can befall us, and therefore strive not to offend Him.

4. *To trust* in God.

5. *To love* God.

6. *To obey* God; that is, to be ever ready to do what He commands, and not to murmur when He deals with us otherwise than we could desire.

7. *To adore* God, as the supreme Being.

8. *To glorify* God, as being all-perfect.

9. *To give thanks* to God, as our Creator, Provident Sustainer, and Saviour.

10. *To call upon* God, as our all-good and almighty helper, in every good work which we undertake.

Q. What duties are there which refer to the *outward* worship of God?

A. 1. *To confess* God; that is, to acknowledge that He is our God, and not deny Him, although for confessing Him we may have to suffer, or even die.

2. To take part *in the public Divine Service* enjoined by God and appointed by the Orthodox Church.

Q. In order the more exactly to understand and keep the first commandment, we must know further what sins there may be against it?

A. 1. *Atheism*; when men whom the Psalmist justly calls fools, wishing to rid themselves of the fear of God's judgment, *say in their heart, There is no God.* Ps. xiii. 1.

2. *Polytheism*; when instead of the one true God, men acknowledge a number of false deities.

3. *Infidelity*; when men who admit the existence of God, disbelieve His providence and His revelation.

4. *Heresy*; when people mix with the doctrine of the faith opinions contrary to Divine Truth.

5. *Schism*; that is, wilful departure from the unity of Divine worship, and from the Orthodox Catholic Church of God.

6. *Apostasy*; when any deny the true faith from fear of man, or for worldly advantage.

7. *Despair*; when men give up all hope of obtaining from God grace and salvation.

8. *Sorcery*; when men leaving faith in the power of God, put their trust in secret and for the most part evil powers of creatures, especially of evil spirits; and seek to work by their means.

9. *Superstition*; when men put faith in any common thing as if it had Divine power, and trust in it instead of trusting in God, or fear it instead of fearing God; as, for instance, when they put faith in an old book, and think they can be

saved by none other, and must not use a new one, though the new book contain the very same doctrine, and the very same form of Divine Service.

10. *Sloth*, in respect of learning religion, or in respect of prayer, and the public Service of God.

11. *Love of the creature more than of God*.

12. *Men-pleasing*; when any seek to please men, so as for this to be careless of pleasing God.

13. *Trusting in man*; when any one trusts in his own means and strength, or in the means and strength of others, and not in the merey and help of God.

Q. Why must we think that men-pleasing, and trusting in man, are against the first commandment?

A. Because the man, whom we please, or in whom we trust, so as to forget God, is in some sort to us *another God*, in place of the true God.

Q. How does holy Scripture speak of men-pleasing?

A. The Apostle Paul says; *For if I yet pleased men, I should not be the servant of Christ*. Gal. i. 10.

Q. How does holy Scripture speak of trusting in man?

A. *Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord*. Jer. xvii. 5.

Q. In order to succeed the better in fulfilling his duties to God, how must a man act by himself?

A. He must deny himself. *Whosoever will come after Me, says Jesus Christ, let him deny himself*. Mark viii. 34.

Q. What is it to *deny oneself*?

A. Basil the Great explains it thus: *He denies himself, who puts off the old man with his deeds, which is corrupt, according to the deceitful lusts: who renounces also all worldly affections, which can hinder his intention of godliness. Perfect self-denial consists in this, that he cease to have any affection even for life itself, and bear the judgment of death in himself, that he may not trust in himself*. Can. Long. Resp. 8.

Q. What consolation is there for him, who by denying himself loses many natural gratifications.

*A.* The consolation of grace ; a Divine consolation, which even sufferings themselves cannot impair. *For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.* 2 Cor. i. 5.

*Q.* If the first commandment teaches us to worship religiously God alone, how does it agree with this commandment to honour *Angels and holy men* ?

*A.* To pay them due and rightful honour is altogether agreeable to this commandment ; because in them we honour the grace of God, which dwells and works in them, and through them seek help from God.

#### ON THE SECOND COMMANDMENT.

*Q.* What is a *graven image*, as spoken of in the second commandment ?

*A.* The commandment itself explains that a graven image, or idol, is the likeness of some creature, in heaven, or earth, or in the waters, which men bow down to and serve instead of God.

*Q.* What is forbidden then by the second commandment ?

*A.* We are forbidden to bow down to graven images or idols, as to supposed deities, or as to likenesses of false gods.

*Q.* Are we not hereby forbidden to have any sacred representations whatever ?

*A.* By no means. This very plainly appears from hence, that the same Moses, through whom God gave the commandment against graven images, received at the same time from God an order to place in the Tabernacle, or moveable Temple of the Israelites, sacred representations of Cherubim in gold, and to place them too in that inner part of the temple to which the people turned for the worship of God.

*Q.* Why is this example worthy of remark for the Orthodox Christian Church ?

*A.* Because it illustrates her use of holy Icons.

*Q.* What is an Icon ?

*A.* The word is Greck, and means an *image* or representation. In the Orthodox Church this name designates sacred

representations of our Lord Jesus Christ, God incarnate, His immaculate Mother, and His Saints.

Q. Is the use of holy Icons agreeable to the second commandment?

A. It would then and then only be otherwise, if any one were to make gods of them; but it is not in the least contrary to this commandment to honour Icons as sacred representations, and to use them for the religious remembrance of God's works and of His saints: for when thus used Icons are books, written with the forms of persons and things instead of letters. See Greg. Magn. Ep. l. ix. Ep. 9. ad Seren. Episc.

Q. What disposition of mind should we have, when we reverence the Icons?

A. While we look on them with our eyes, we should mentally look to God and to the Saints, who are represented on them.

Q. What general name is there for sin against the second commandment?

A. *Idolatry*.

Q. Are there not also other sins against this commandment?

A. Besides gross idolatry there is yet another sort more subtle, to which belong;

1. *Covetousness*.

2. *Belly-service or sensuality, gluttony, and drunkenness*.

3. *Pride*, to which belongs likewise *vanity*.

Q. Why is covetousness referred to idolatry?

A. The Apostle Paul expressly says that *covetousness is idolatry*, Col. iii. 5; because the covetous man serves riches rather than God.

Q. If the second commandment forbids the love of gain, what contrary duties does it thereby necessarily enjoin?

A. Those of *contentedness* and *liberality*.

Q. Why is belly-service referred to idolatry?

A. Because belly-servers set sensual gratification above every thing; and therefore the Apostle Paul says that *their God is their belly*; or, in other words, that the belly is their idol. Philipp. iii. 19.

Q. If the second commandment forbids belly-service, what contrary duties does it thereby enjoin?

A. Those of *temperance* and *fasting*.

Q. Why are pride and vanity referred to idolatry?

A. Because the proud man values above every thing his own abilities and excellencies, and so they are his idol: the vain man wishes further that others also should worship the same idol. These proud and vain dispositions were exemplified even sensibly in Nebuchaduezzar king of Babylon, who first set up for himself a golden idol, and then ordered all to worship it. Dan. iii.

Q. Is there not still another vice which is near to idolatry?

A. Such a vice is *hypocrisy*; when a man uses the outward acts of religion, as fasting, and the strict observance of ceremonies, in order to obtain respect from the people, without thinking of the inward amendment of his heart. Mat. vi. 5. 7.

Q. If the second commandment forbids pride, vanity, and hypocrisy, what contrary duties does it thereby enjoin?

A. Those of *humility*, and *doing good in secret*.

#### ON THE THIRD COMMANDMENT.

Q. When is *God's name taken in vain*?

A. It is taken or uttered in vain, when it is uttered in vain and unprofitable talk, and still more so, when it is uttered *lyingly* or *irreverently*.

Q. What sins are forbidden by the third commandment?

- A. 1. *Blasphemy*; or daring words against God.
2. *Murmuring*; or complaining against God's Providence.
3. *Profaneness*; when holy things are jested on, or insulted.
4. *Inattention in prayer*.
5. *Perjury*; when men affirm with an oath what is false.
6. *Oath-breaking*; when men keep not just and lawful oaths.

7. *Breach of vows* made to God.

8. *Common swearing*; or thoughtless oaths in common talk.

Q. Are not such oaths specially forbidden in holy Scripture?

A. The Saviour says; *I say unto you, Swear not at all, but*

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*let your communication be, Yea, yea ; Nay, nay ; for whatsoever is more than these cometh of evil.* Mat. v. 34. 37.

Q. Does not this go to forbid all *oaths in civil matters* ?

A. The Apostle Paul says ; *Men swear by the greater ; and an oath for confirmation is to them an end of all strife : wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath.* Heb. vi. 16, 17. Hence we must conclude, that if God Himself for an immutable assurance used an oath, much more may we on grave and necessary occasions, when required by lawful authority, take an oath or vow religiously, with the firm intention of not breaking it.

#### ON THE FOURTH COMMANDMENT.

Q. Why is it commanded to keep the *seventh*, rather than any other day, holy to God ?

A. Because God in six days made the world, and on the seventh day rested from the work of creation.

Q. Is the *Sabbath* kept in the Christian Church ?

A. It is not kept, strictly speaking, as a holy day ; but still in memory of the creation of the world, and in continuation of its original observance, it is distinguished from the other days of the week by a relaxation of the rule for fasting.

Q. How then does the Christian Church obey the fourth commandment ?

A. She still to every six days keeps a seventh, only not the last of the seven days, which is the Sabbath, but the first day in every week, which is the *Day of the Resurrection*, or *Lord's Day*.

Q. Since when do we keep the Day of the Resurrection ?

A. From the very time of Christ's Resurrection.

Q. Is there any mention in holy Scripture of keeping the Day of the Resurrection ?

A. In the book of the Acts of the Apostles it is mentioned that the disciples, that is the Christians, came together *on the first day after the sabbath*, which was the first day of the week or day of the Resurrection, *for the breaking of bread*, that is

to say, for the celebration of the Sacrament of the Communion. Acts xx. 7. The Apostle and Evangelist John also in the Apocalypse mentions the *Lord's Day*, or the *Day of the Resurrection*.

Q. Is there not yet something more to be understood under the name of the seventh day, or Sabbath?

A. As in the Church of the Old Testament the name Sabbath was understood to include divers other days appointed like the Sabbath for festivals or fasts, as *the festival of the Passover*, and *the day of Atonement*; so likewise are we now in the Christian Church bound to keep besides the Lord's day certain others also, which have been appointed as *festivals* to the glory of God and the honour of the Blessed Virgin and other Saints, or as *days of fasting*. See Orth. Confess. P. iii. Q. 60. P. i. Q. 88.

Q. Which are the chief festivals?

A. Those appointed in memory of the chief events relating to the Incarnation of the Son of God for our salvation, and to the Manifestation of the Godhead: after these, those appointed in honour of the Most Holy Mother of God, as the instrument of the mystery of the Incarnation. Such, in the order of the events, are the following:

1. The day of the birth of the Most Holy Mother of God.
2. The day of her being brought to the Temple to be dedicated to God.
3. The day of the Annunciation; that is, when the Angel announced to the Most Holy Virgin the Incarnation of the Son of God of her.
4. The day of the birth of Jesus Christ.
5. The day of the baptism of our Lord, and the Epiphany, or Manifestation of the Most Holy Trinity.
6. The day of our Lord's being met in the temple by Simeon.
7. The day of our Lord's Transfiguration.
8. The day of our Lord's entry into Jerusalem.
9. Pasch or Easter; the feast of feasts, the anticipation of the everlasting feast of everlasting blessedness.
10. The day of our Lord's Ascension into heaven.

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11. The feast of Pentecost ; in memory of the Descent of the Holy Ghost, and in honour of the Most Holy Trinity.

12. The day of the Elevation of the Cross of our Lord discovered by the Empress Helena.

13. The day of the Rest of the Most Holy Mother of God.

Q. What is the chief fast ?

A. The *great fast* ; that is, *Lent*, or *Quadragesima*.

Q. Why is it called Quadragesima ?

A. Because it continues forty days, besides the week of Christ's Passion.

Q. Why has it been appointed that the great fast should continue forty days ?

A. After the example of Jesus Christ Himself, Who fasted forty days. Mat. iv. 2.

Q. Why has it been appointed to fast on the *Wednesday* and the *Friday* ?

A. On Wednesday, in memory of the betrayal of our Lord Jesus Christ to suffer ; and on Friday in memory of His actual suffering and death.

Q. For what cause are the fasts before the Nativity, the Rest of the Blessed Virgin, and the Day of the Holy Apostles ?

A. The first two as preparatory exercises of abstinence, the better to honour the ensuing feasts of the Nativity and the Assumption ; the last not only for like reason, but also in imitation of the Apostles, who fasted to prepare themselves for the work of preaching the Gospel. Acts xiii. 3.

Q. How should we spend our time on Sundays and the other greater holy days, in order to keep the fourth commandment ?

A. First, on these days we should not *labour*, or do worldly and temporal business ; secondly, we should keep them holy, that is, use them for holy and spiritual works, to the glory of God.

Q. Why are we forbidden to work on holy days ?

A. That we may with the less hindrance employ them in holy and godly works.

Q. What particular things is it fit to do on holy days ?

A. First, to go to *church*, for the public worship, and for

instruction in the word of God : secondly, when at home, to give ourselves to *prayer* and reading, or edifying conversation : thirdly, to dedicate to God a portion of our means, expending it on the necessities of the Church and her Ministers, and in *alms* to the poor, to visit the sick and prisoners, and to do other works of Christian charity.

*Q.* But should we not do such things on work-days also ?

*A.* It is well, if any can ; but he whom business prevents, should at any rate devote holy days to such works. But as regards prayer it is certainly our bounden duty to use it every day, morning and evening, before and after both dinner and supper, and, as far as possible, at the beginning and ending of every work.

*Q.* What are we to think of those, who on holy days allow themselves in indecent plays and shows, idle songs, and intemperance in meat and drink ?

*A.* Such people greatly desecrate holy days. For if even works innocent and useful for this present life are unfit for holy days, much more such as these, which are unprofitable, carnal, and vicious.

*Q.* When the fourth commandment speaks of working six days, does it not thereby condemn those who do nothing ?

*A.* Without doubt it condemns all who on common days do not give themselves to works befitting their calling, but spend their time in idleness and dissipation.

#### ON THE FIFTH COMMANDMENT.

*Q.* What special duties are prescribed by the fifth commandment in regard to *parents*, under the general phrase of honouring them ?

*A.* 1. *To behave respectfully* to them.

2. *To obey them.*

3. *To support* and comfort them in sickness and age.

4. After their death, as well as during their lives, *to pray* for the salvation of their souls ; and faithfully to fulfil their *last wills*, so far as they are not contrary to law, divine or civil. See 2 Macc. xii. 43, 44. Jerem. xxxv. 18, 19. J. Damasc. Scrm. de Mort.

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Q. What degree of sin is there in undutifulness to parents?

A. In proportion as it is easy and natural to love and honour parents, to whom we owe our being, the more grievous is the sin of undutifulness towards them: for this cause in the law of Moses he that cursed father or mother was to be put to death. Exod. xxi. 17.

Q. Why has this particular commandment to honour parents a promise added to it of prosperity and long life?

A. That men by a visible reward might be the more moved to fulfil a commandment, on which the good order first of families and afterwards of all social life depends.

Q. How is this promise fulfilled?

A. The examples of the old Patriarchs or Fathers shew that God gives special force to the blessing of parents. Gen. xxvii. *The blessing of the father establisheth the houses of the children.* Ecclus. iii. 9. God of His wise and just providence specially protects the life and promotes the prosperity of such as honour their parents upon earth: but for the perfect reward of the perfect virtue He gives everlasting life and blessedness in the heavenly country.

Q. Why in those commandments which teach love to our neighbours is mention made first of all of parents?

A. Because parents are naturally nearer to us than all others.

Q. Are there not others also to be understood in the fifth commandment under the name of parents?

A. Yes; all who in different relations stand to us in the place of parents.

Q. Who stand to us in the place of parents?

A. 1. Our *Sovereign* and our *country*: for an empire is a great family, in which the sovereign is father, and the subjects children of the sovereign and their country.

2. Our *Spiritual Pastors* and *Teachers*: for they by their doctrine and by the Sacraments beget us to spiritual life, and nurture us up in it.

3. Our *Elders* in age.

4. Our *Benefactors*.

5. Our *Governors*, or superiors, in different relations.

Q. How does holy Scripture speak of the honour due to the sovereign?

*A. Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God. Rom. xiii. 1, 2.*

*Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. Ib. 5.*

*My son, fear God, and the king, and oppose neither of them. Prov. xxiv. 21.*

*Render therefore unto Cæsar the things which are Cæsar's; and unto God, the things that are God's. Mat. xxii. 21.*

*Fear God, honour the king. 1 Pet. ii. 17.*

Q. How far should love to our sovereign and country go?

*A. So far as to make us ready to lay down our life for them. John xv. 13.*

Q. How does holy Scripture speak of the duty of honouring spiritual Pastors and Teachers?

*A. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you. Heb. xiii. 17.*

Q. Is there in holy Scripture any particular injunction to honour elders in age as parents?

*A. The Apostle Paul writes to Timothy thus: Rebuke not an elder, but entreat him as a father; younger men, as brethren; elder women, as mothers. 1 Tim. v. 1, 2.*

*Thou shalt rise up before the hoary head, and honour the face of the old man, and fear the Lord thy God. Levit. xix. 32.*

Q. How may we be assured that we ought to honour benefactors as parents?

*A. By the example of Jesus Christ Himself, who was subject to Joseph; although Joseph was not His father, but only His guardian. Luke ii. 51.*

Q. Besides these, who are our superiors, whom we must honour after parents, and like them?

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*A.* They, who in place of parents take care of our education, as *Governors in schools, and Masters*; They who preserve us from irregularities and disorder in society, as *civil Magistrates*; They who protect us from wrong by the power of the law, as *Judges*; They to whom the sovereign entrusts the guardianship and defence of the public safety against enemies, as *military Commanders*; and lastly, *Masters*, so far as relates to those who serve them, or belong to them.

*Q.* What does holy Scripture prescribe as to our duty with respect to *Authorities* generally?

*A.* *Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.* Rom. xiii. 7.

*Q.* How does holy Scripture speak of the obedience due from servants and serfs to their Masters?

*A.* *Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God from the heart.* Ephes. vi. 5, 6.

*Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.* 1 Pet. ii. 18.

*Q.* If holy Scripture prescribes duties towards parents, does it not likewise prescribe *duties towards children*?

*A.* It does. *Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.* Ephes. vi. 4.

*Q.* How does holy Scripture speak of the duty of Pastors towards their spiritual flock?

*A.* *Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly, and according to God; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.* 1 Pet. v. 2, 3.

*Q.* How does holy Scripture speak of the duty of them that are *in authority*, and of *Masters*?

*A.* *Masters, give unto your servants that which is just and*

*equal, knowing that ye also have a Master in heaven.* ON  
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Coloss. iv. 1.

*Q.* How ought we to act, if it fall out that our parents or governors require of us any thing contrary to the faith or to the law of God?

*A.* In that case we should say to them, as the Apostles said to the rulers of the Jews; *Whether it be right in the sight of God to hearken unto you more than unto God, judge ye:* and we should be ready, for the sake of the faith and the law of God, to endure the consequences, whatever they may be. Acts iv. 19.

*Q.* What is the general name for that quality or virtue, which is required by the fifth commandment?

*A.* *Obedience.*

#### ON THE SIXTH COMMANDMENT.

*Q.* What is forbidden by the sixth commandment?

*A.* *Murder;* that is, taking away the life of our neighbour in any manner whatever.

*Q.* Is it in all cases murder, and against this commandment, to kill?

*A.* No: it is not murder, nor against this commandment, when life is taken in the execution of duty; as, when a criminal *is punished* with death, by just judgment; or, again, when an enemy is killed *in war*, in defence of our sovereign and country.

*Q.* What is to be thought of involuntary homicide, when a man is killed accidentally and unintentionally?

*A.* The man who is guilty of involuntary homicide cannot be reckoned blameless, unless he took all proper precautions against the accident; at any rate, he needs to have his conscience cleansed according to the Canons of the Church.

*Q.* What cases must be reckoned as murder, and as breaches of this commandment?

*A.* Besides direct murder, by whatever means, the same sin may be committed in the following, and in similar cases:

1. When a judge *condemns* a prisoner, whom he knows to be *innocent*.

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2. When any one *conceals* or *sets free a murderer*, and so gives him opportunity for fresh crime.

3. When any one can save his neighbour from death, but does *not save* him; as, when a rich man suffers a poor man to die of hunger.

4. When any one by excessive burdens and cruel punishments *wears out* those under him, and so hastens their death.

5. When any one through intemperance or other *vices shortens his own life*.

Q. What are we to think of *suicide*?

A. That it is the most criminal of all murders. For if it be contrary to nature to kill another man like unto ourselves, much more is it contrary to nature to kill our own selves. Our life is not our own, but God's, who gave it.

Q. What are we to think of *duels*, to decide private quarrels?

A. Since the decision of private quarrels belongs to government, while the duellist, instead of having recourse to law, wilfully determines on an act which involves manifest danger of death both to himself and his opponent, it is evident that a duel implies three dreadful crimes; rebellion, murder, and suicide.

Q. Besides murder of the body, is there not such a thing as *spiritual murder*?

A. A kind of spiritual murder is the *causing of offence*; when any one causes his neighbour to fall into infidelity or into sin, and so subjects his soul to spiritual death.

The Saviour says; *Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.* Mat. xviii. 6.

Q. Are there not still some more subtle forms of murder?

A. To this sin are more or less referable all acts and words against charity; all which unjustly affect the peace and security of our neighbour; and, lastly, all inward *malice* against him, even though it be not shewn openly. *Whosoever hateth his brother is a murderer.* 1 John iii. 15.

Q. When we are forbidden to hurt the life of our neighbour, ON  
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what positive duty is thereby enjoined?

A. That of doing all we can to secure his life and well-being.

Q. What duties follow from hence?

A. Those of, 1. Helping the poor; 2. Ministering to the sick; 3. Comforting the afflicted; 4. Alleviating the distress of the unfortunate; 5. Behaving in a gentle, affectionate, and edifying manner to all; 6. Reconciling ourselves with those that are angry; 7. Forgiving injuries, and doing good to our enemies.

#### ON THE SEVENTH COMMANDMENT.

Q. What is forbidden by the seventh commandment?

A. *Adultery.*

Q. What forms of sin are forbidden under the name of adultery?

A. The Apostle Paul would have Christians not even to speak of such impurities. Ephes. v. 3. It is only of necessity, to forewarn people against such sins, that we shall here name some of them. Such are;

1. *Fornication*; or irregular carnal love between unmarried persons: 2. *Adultery*; when married persons unlawfully give that love which they owe each other to strangers: 3. *Incest*; when near relations enter into an union like that of matrimony.

Q. What does our Saviour teach us to think of adultery?

A. He has said that *Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.* Mat. v. 28.

Q. What should we do in order to guard against falling into this subtle *inward adultery*?

A. We should avoid every thing that may excite impure feelings in the heart; as wanton songs and dances, lewd conversation, immodest games and jokes, immodest sights, and the reading of books which contain descriptions of impure love. We should strive, according to the Gospel, not even to look on that which may cause us to fall. *If thy right eye*

*offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Mat. v. 29.*

Q. Must we then literally *pluck out the offending eye*?

A. We must pluck it out, not with the hand, but with the will. He who has firmly resolved not even to look upon that which causes him to offend, hath already plucked out the offending eye.

Q. When the sin of adultery is forbidden, what contrary virtues are thereby enjoined?

A. Those of *conjugal love* and *fidelity*; and, for such as can receive it, perfect *purity* and *chastity*.

Q. How does holy Scripture speak of the *duties* of man and wife?

A. *Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it. Ephes. v. 25. Wives submit yourselves unto your own husbands, as unto the Lord: for the husband is the head of the wife, even as Christ is the head of the Church; and He is the Saviour of the body. Ib. 22, 23.*

Q. What motives does holy Scripture set before us, to make us flee fornication and live chastely?

A. It bids us keep our bodies in purity, because they are the *members of Christ*, and *temples of the Holy Ghost*; while, on the other hand, he who *committeth fornication sinneth against his own body*; that is, corrupts it, infects it with diseases, and, further, hurts his mental faculties, such as imagination and memory. See 1 Cor. vi. 15. 18. 19.

#### ON THE EIGHTH COMMANDMENT.

Q. What is forbidden by the eighth commandment?

A. *To steal*, or in any way appropriate to ourselves that which belongs to another.

Q. What particuilar sins are forbidden hereby?

A. The chief are;

1. *Robbery*; or the taking of any thing that belongs to another openly, by force.

2. *Theft*; or taking what belongs to another privily.

3. *Fraud*; or appropriating to ourselves any thing that is another's by artifice; as when men pass off counterfeit money for true, or bad wares for good; or use false weights and measures, to give less than they have sold; or conceal their effects, to avoid paying their debts; or do not honestly fulfil contracts, or execute wills; when they screen others guilty of dishonesty, and so defraud the injured of justice.

4. *Sacrilege*; or appropriating to ourselves what has been dedicated to God, or belongs to the Church.

5. *Spiritual sacrilege*; when one sinfully gives and another fraudulently obtains any sacred office, not of desert, but for gain.

6. *Bribery*; when men receive a bribe from those under them in office or jurisdiction, and for gain promote the unworthy, acquit the guilty, or oppress the innocent.

7. *Eating the bread of idleness*; when men receive salary for duty, or pay for work, which they neglect, and so in fact steal both their pay, and that profit, which society, or he whom they served, should have had of their labour: in like manner when they who are able to support themselves by work, instead of so doing live upon alms.

8. *Extortion*; when under the show of some right, but really against equity and humanity, men make their own advantage of the property, the labours, or even the misfortunes of others: as when creditors oppress their debtors by usury; when masters wear out their dependants by excessive imposts or tasks; when in time of famine men sell bread at an exorbitant price.

Q. When these sins are forbidden, what contrary virtues are thereby enjoined?

A. Those of 1. *Disinterestedness*; 2. *Good faith in performing engagements*; 3. *Justice*; 4. *Mercy* to the poor.

Q. Does he then who is not merciful to the poor sin against the eighth commandment?

A. Certainly he does; if he has the means of assisting them: for all that we have belongs properly to God, and our abundance is given us by His Providence for the assistance

of the poor : wherefore, if we do not impart to them of our abundance, we do in fact thereby rob and defraud them of their right, and the gift of God.

Q. Is there not yet a higher virtue contrary to sins against the eighth commandment ?

A. Such a virtue is *absolute poverty*, or the renunciation of all property ; which is proposed by the Gospel not as a duty for all, but as a counsel for them that would be perfect.

*If thou wilt be perfect, go and sell that thou hast, and give to the poor ; and thou shalt have treasure in heaven. Mat. xix. 21.*

#### ON THE NINTH COMMANDMENT.

Q. What is forbidden by the ninth commandment ?

A. *False witness* against our neighbour, and all lying.

Q. What is forbidden under the words *false witness* ?

A. 1. *False witness in a court of justice* ; when men bear witness, inform, or complain falsely against any one.

2. *False witness out of court*, when men *slander* any one behind his back, or *blame* him to his face unjustly.

Q. But is it allowable to censure others when they are really to blame ?

A. No: the Gospel does not allow us to judge even of the real vices or faults of our neighbours, unless we are called by any special office to do so, for their punishment or amendment.

*Judge not, that ye be not judged. Mat. vii. 1.*

Q. Are not such lies allowable, as involve no purpose of hurting our neighbour ?

A. No: for they are inconsistent with love and respect for our neighbour, and unworthy of a man, much more of a Christian, who has been created for truth and love.

*Wherefore putting away lying, speak every man truth with his neighbour : for we are members one of another. Eph. iv. 25.*

Q. If we would avoid sins against the ninth commandment, what rule must we follow ?

A. We must *bridle our tongue. He that will love life, and see good days, let him refrain his tongue from evil, and his lips, that they speak no guile. 1 Pet. iii. 10. If any man among*

*you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.* James i. 26.

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#### ON THE TENTH COMMANDMENT.

Q. What is forbidden by the tenth commandment?

A. All *wishes* inconsistent with charity to our neighbour, and *thoughts* which are inseparable from such wishes.

Q. Why are we forbidden not only evil deeds, but also evil wishes and thoughts?

A. First, because when the soul entertains any evil wishes or thoughts, it is already impure in God's sight, and unworthy of Him; as Solomon says; *The unjust thought is an abomination to the Lord.* Prov. xv. 26. And therefore we must needs cleanse ourselves also from these inward impurities also, as the Apostle teaches; *Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.* 2 Cor. vii. 1.

Secondly, because, to prevent sinful acts, it is necessary to crush sinful wishes and thoughts, from which, as from seeds, such actions spring; as it is said; *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.* Mat. xv. 19. *Every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.* James i. 14, 15.

Q. When we are forbidden to desire any thing of our neighbour's, what passion is hereby condemned?

A. *Envy.*

Q. What is forbidden by the words, *Thou shalt not covet thy neighbour's wife?*

A. All lustful thoughts and wishes, or inward adultery.

Q. What is forbidden by the words, *Thou shalt not covet thy neighbour's house, nor his land, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any of his cattle, nor any thing that is his?*

A. All thoughts of avarice and ambition.

Q. What positive duties, corresponding to these prohibitions, are prescribed by the tenth commandment?

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*A.* First, to keep *purity of heart*; and, secondly, to be *content with our lot*.

*Q.* What is indispensable for the cleansing of the heart?

*A.* The frequent and earnest *invocation of the Name of our Lord Jesus Christ*.

## CONCLUSION.

### APPLICATION OF THE DOCTRINE OF FAITH AND PIETY.

*Q.* How must we apply the doctrine of faith and piety?

*A.* We must *act* according to our knowledge; and keep before our eyes the fearful judgment threatened for disobedience.

*If ye know these things, happy are ye if ye do them.* John xiii. 17. *That servant which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes.* Luke xii. 47.

*Q.* What must a man do, when he is conscious of any sin?

*A.* Not only should he immediately repent, and firmly resolve to avoid the same sin for the future, but also strive, as far as possible, to repair the scandal or injury that he has wrought by contrary good deeds.

Thus it was that Zaccheus the Publican acted, when he said to the Lord, *Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing away from any one by false accusation, I restore him fourfold.* Luke xix. 8.

*Q.* What caution do we need, when we seem to ourselves to have fulfilled any commandment?

*A.* We must then dispose our hearts according to the words of Jesus Christ; *When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that, which was our duty to do.* Luke xvii. 10.

ON THE DUTY  
OF  
PARISH PRIESTS.

*THE TWENTY-FIRST EDITION.*

M DCCC XXXIII.

*TO the glory of the Holy, consubstantial, life-giving, and undivided Trinity; the Father, the Son, and the Holy Ghost: by the command of the most religious and most absolute autocrat, our Sovereign Lord the Emperor Nicolai Pavlovich, Emperor of all Russia; with his consort, the most religious Lady, the Empress Alexandra Feodorovna; his heir, the religious Lord, the Cesarevich and Grand Prince Alexander Nicolaevich; the religious Lords, the Grand Princes Constantine, Nicolai, and Michael Nicolaevich; the religious Lord, the Grand Prince Michael Pavlovich, and his consort the religious Lady the Grand Princess Helena Pavlovna; the religious Ladies the Grand Princesses Mary, Olga, and Alexandra Nicolaevna; the religious Ladies the Grand Princesses, Mary, Elizabeth, and Catherine Michaelovna; the religious Lady the Grand Princess Mary Pavlovna, and her Consort; the religious Lady the Grand Princess Anna Pavlovna, and her Consort: and with the blessing of the Most Holy Governing Synod; This Book, On the Duties of Parish Priests, taken from the Word of God, the Canons of the Councils, and the Doctors of the Church, is now printed for the twenty-first time, in the Great Imperial City of Moscow, in the year of the Creation of the world seven thousand three hundred and forty-one, and of the birth of God the Word in the flesh one thousand eight hundred and thirty-three, the sixth of the Indict, the month of May.*

A

PREFATORY ADDRESS

TO

PRIESTS.

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THERE are four duties which Priests are bound diligently to fulfil.

The first: To preach God's word, without omitting any opportunity, and so bring their parishioners to the knowledge of the faith, and to a good Christian life, according to the injunction of the holy Apostle Paul: *Preach the word, be instant in season and out of season, reprove, rebuke, exhort, with all long-suffering and doctrine.* 2 Tim. iv. 2.

The second: To lead their lives in accordance with the doctrine of the Gospel, and so make themselves ensamples of holiness: for a *Bishop*, as the Apostle Paul teaches, *must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word, as he has been taught, that he may be able by sound doctrine to exhort.* Tit. i. 7, &c.

The third: To minister God's sacraments; the sole end and aim of which is, to confirm those who believe in Christ in faith and holy living, and so perfect them for everlasting life, and for the kingdom of heaven.

The fourth: To pray to God; which is so profitable and needful to preachers and stewards of the mysteries, that without it they can neither preach God's word, nor live holily

PREFACE themselves, nor minister in holy things so as to please God.

Wherefore, in accordance with the Apostle's command, *Pray without ceasing*, they ought day and night with all their souls to pray to our gracious God, and beseech Him to give them the Holy Spirit. For He alone it is Who both first makes men Priests, and afterwards in the performance of their duties guides them into all truth, (John xvi. 13.) and makes them workmen that need not to be ashamed; nor is He given in any other way than upon earnest prayer. Luke xi. 13.

How great is the weight of these four duties the Apostle has clearly shewn, when extolling the New Testament above the Old, he calls the preaching of the Gospel and stewardship of the mysteries of God the *ministry of the Spirit*, the *ministry of righteousness*, and the *ministry of reconciliation*. (2 Cor. iii. 8, 9. and v. 18.) And how great skill, wisdom, and caution, how great piety, faith, and energy, together with the assisting grace of the Holy Ghost, such a ministry requires in its stewards, every one may easily see and understand, if he considers either the particular commands hereunto relating, or the nature of the Mysteries.

In the Old Testament the Lord by Moses strictly enjoined the Priests to give heed to their ministry: *Speak*, He said, *to Aaron and his sons, that they be careful in the holy things, and profane not My holy name . . . I am the Lord.* (Lev. xxii. 2.) And in another place: *Ye shall reverence My holy things: I am the Lord.* Lev. xix. 30.

But if the ministry of the Old Testament needed in the sight of the Lord such strict attention and such deep awe, much more surely in the ministry of the New Testament, in the preaching of the Gospel, in the stewardship of the Mysteries, in the ministry of the Spirit, of righteousness, and of reconciliation, must the strictest attention, and the deepest awe, awe joined with love and all thankfulness, be required of Priests.

For if in the ministry delivered through Moses to Aaron and his sons every disobedience and transgression was punished, (Heb. ii. 2.) how much stricter inquisition and judgment must

there needs be for any transgression or neglect in that PREFACE ministry, which has been delivered to the Apostles and to each of us, their successors, by the Lord Jesus Christ Himself? Our Saviour has with His own mouth forewarned us in plain terms, when He says of the evil and careless servant, that *He will cut him asunder, and appoint him his portion with the unbelievers.* Mat. xxiv. 51. Luke xii. 46.

Hence ye see, O Priests, that those duties which we have named are of no little weight, and so require of you no little skill, wisdom, attention, and piety. The Apostle Paul by his own example at once teaches you this truth, and incites you to act upon it. For he, while fulfilling the ministry of the word and Sacraments entrusted to him, writes of himself to the Corinthians thus: *I was with you in weakness, and in fear, and in much trembling.* (1 Cor. ii. 3.) And in another place he mentions the fear and reverence required for the ministry: *Let us have grace, whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire.* (Heb. xii. 28, 29.) Wherefore there should be in you all manner of skill and godly reverence.

But whereas we see some Priests, who know not these their duties, or care not even to know them, and so give no heed to their calling, but live in great disorders; that such may not be left to the end in their ignorance and carelessness, and so fall under that severity of God's judgment which punished unworthy Priests, such as Nadab and Abihu, sons of Aaron, and Hophni and Phineas, sons of Eli, in the Old Testament; to this end, as well to awaken as to instruct such Priests, is this book written; and also that they who think to become Priests, or inferior servants of the Church, may know beforehand the greatness and responsibility of the ministry of the New Testament.

Do ye then, O Priests, who bear the name of shepherds, receive these instructions with the same zeal, with which they are written for you; and use them to your own profit, and that of the souls committed to you; that ye be not called in vain the light of the world; that ye be not blind

PREFACE leaders of the blind, going yourselves headlong and leading others into the pit of destruction, from whence there shall be no deliverance for ever.

May God grant you the spirit of wisdom and revelation, perfectly to know your duty, and to fulfil it: may He enlighten the eyes of your heart to see what are the riches of the glory prepared for you, if ye give heed to walk worthy of your calling; and what fierce torments on the other hand await you, if by your neglect of your calling a multitude of souls, for whom Christ died, should be drawn down together with you into the pit of everlasting perdition. But may He, our Lord Jesus Christ, by His almighty hand save you all from this, and deliver you from every evil work, and preserve you unto His heavenly kingdom.

# CHAPTER I.

CONTAINING AN

## INTRODUCTION TO THE DUTY OF PRIESTS,

IN WHICH IS SET FORTH

WHAT THE PRIESTHOOD IS: BY WHOM INSTITUTED: AND TO WHAT END:  
HOW EXCELLENT THIS ORDER IS: OF HOW GREAT DIFFICULTY AND  
DANGER: WHO SHOULD BE ADMITTED TO IT: AND INTO HOW MANY  
PARTS THE PRIESTLY DUTY IS DIVIDED.

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### I.

THE Priesthood is a ministry in the New Testament delivered by Christ to the Apostles and their successors, consisting in the preaching of the word of God and the ministration of Sacraments, in order by these means to reconcile sinners to God, and perfect them in faith and holy living unto the attainment of everlasting life, to His glory.

Every word of this definition is proved from holy Scripture in the following Sections.

### II.

The Priesthood, as has been said, was delivered in the New Testament by Christ Himself to His Disciples and their successors<sup>1</sup>. For when He sent the Apostles into the world, He gave them this commandment; *Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things, whatsoever I have commanded you.* (Mat. xxviii. 19, 20.)

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I.

<sup>1</sup> That it was not to the Apostles only, but also to their successors, the Bishops and Priests, that Christ delivered this ministry, is evident from His promise, which follows in the same place; *And lo, I am with you always, even unto the end of the world.* The Apostles themselves lived not to the end of the world; but there have ever been living from the Apostles' times, and shall be even to the end of the world, their successors in uninterrupted line, who are the Bishops and Priests.

This the Apostle Paul confirms, thus: *And He, that is, Christ, Who ascended up far above the heavens, gave some, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.* Ephes. iv. 11.

### III.

The end and object of the Priesthood is this, that men, who by sin had fallen away from God, and subjected themselves to everlasting punishment, may be brought back again to God's grace; and after having been brought back, may be so perfected in faith and holy living, that being united with Christ, as members with their head, in one body, they may be found meet to receive eternal life, to the glory of the blessed Trinity, the Author and Finisher of our salvation.

In respect of this its object, St. Paul calls his Apostleship the *ministry of reconciliation*, and the *preaching of the word of reconciliation*, that is, of the bringing of sinners to the grace of God. 2 Cor. v. 18, 19. And in his Epistle to the Ephesians, after having shewn that pastors and teachers are given of Christ (as stated above in section II.) he goes on in the same place to point out likewise the end of their ministry, thus; *for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect men, unto the measure of the stature of the fulness of Christ.* Ephes. iv. 12, 13.

### IV.

That the Priesthood is a great dignity is sufficiently clear from this, that it was instituted by our Lord Jesus Christ, God and man, as a mean whereby men should attain the greatest blessedness, even everlasting salvation.

This proposition is partly contained in the three foregoing sections. As for the dignity of the Priesthood, this Order receives much lustre from the titles which the Word of God gives to Priests. First, it calls them *Messengers*, or *Angels of the Lord of Hosts*; Malachi ii. 7. *Angels of the Churches*<sup>1</sup>; Rev. ii. 1. 8. 12. 18. iii. 1. 7. 14. *The light of the world*;

Mat. v. 14. 16. *The salt of the earth*; ib. 13. *Shepherds of the flock of Christ*; 1 Pet. v. 1, 2. *Labourers together with God, and master builders of God's building*; 1 Cor. iii. 9, 10. *The friends of Christ, the Bridegroom.* John iii. 19. CHAP. I.

<sup>1</sup> St. Chrysostom, Hom. ii. on 2 Tim. says: *Knowest thou not what a Priest is? He is the Angel of the Lord: for when he speaks according to his office, if thou despisest him, thou despisest not him, but the Bishop who ordained him, and God.*

St. Gregory the Divine, Serm. ii. says thus: *The Priest, when he ministers, stands with the Angels, glorifies God with the Archangels, lifts up sacrifice to the heavenly altar on high, is joined as a Priest with Christ, renews our corrupt dust, restores the image of God: that is, brings fallen man by baptism to regeneration.*

St. Chrysostom, in his third book on the Priesthood, ch. iv. says; *The Priesthood is conferred on earth, but it has the rank of heavenly things. And this is said with the strictest truth: for it was not a man, nor an Angel, nor an Archangel, nor any other created power, but the Comforter Himself, the Holy Ghost, Who appointed this order, and taught men, while still living in the flesh, to imitate the ministry of Angels.*

## V.

But as the Priestly Order is of great dignity, so also is it no slight labour, but very great, which it demands; as will appear below from the mention of its duties: indeed, the very names which holy Scripture uses to designate only the labours, the watching, the patience, and the exercises required of a pastor, suffice to let every one know this.

Not only are Pastors called *Angels*, as has been mentioned above, but also *Husbandmen*; 1 Cor. iii. 8. 2 Tim. ii. 6. 18. *Reapers*; Mat. ix. 38, 39. *Labourers* in the vineyard; Mat. xx. 1. *Soldiers*; 2 Tim. ii. 3; *Athletes*, running in the Games; 2 Tim. iv. 7. 1 Cor. ix. 24. and *Watchmen.* Ezek. iii. 17. They are also likened to *the ox, that treadeth out the corn.* 1 Cor. ix. 9. 1 Tim. v. 18.

Chrysostom, Hom. xv. on 1 Tim. writes thus: *The Law commands not to muzzle, the ox that treadeth out the corn. Seest thou what labour it requires from the Teacher? For there is no labour, no, none, like to his labour. And again: Let us not think only of the hire, but of that qualification which is joined with the command; for it goes on, The labourer is worthy of his hire. And so, if any one give himself up to indulgence and ease, he is not worthy: if he be not the ox that treadeth, if he stand not against frost and briars, and plough the land, and dress it, without resting till he gather the fruits into the garner, he is not worthy.*

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I.

The same doctor of the Church in his second Book on the Priesthood ch. iv. and Morals x. on 1 Thess., and again, Morals iii. on the Acts of the Apostles, enlarges upon the laboriousness and danger of the pastoral calling. And St. Gregory the Divine, treating of the burden of the Priesthood, says, that *for a Priest to know how to rule well the flock committed to him is a science above all sciences, and all arts.*

## VI.

The dignity of the Priesthood and the difficulties of the pastoral office draw after them of necessity a very great danger: for the higher the order, and the more to be rewarded if well administered, the more, on the other hand, must any misconduct in it, and above all sloth, be vile and wretched, and doomed to the fiercest torments. Mat. xxiv. 48. . 51. xxv. 30.

The Apostle Paul on committing this so fearful and dangerous Order to his successors, charged and adjured them of keeping it *by God, Who quickeneth all things, and by the Lord Jesus Christ, Who shall judge the quick and the dead, and by the elect Angels*; as the zealous executors of God's judgment. 1 Tim. v. 21. vi. 13, 14. 2 Tim. iv. 1.

His strong sense of this danger in the Order it was, which moved St. Chrysostom to utter those fearful words which are to be found in his Homilies; *I do not think there are many Priests who will be saved, but that the more part will perish.* Morals iii. on Acts.

## VII.

This dignity, difficulty, and danger of the Priestly Order should be ever before the eyes of all who aspire to it; that so they may first try and examine themselves, whether they can bear such a burden; whether they have spiritual powers and qualifications adequate thereto; as understanding, learning, skill in speech, good morals, a blameless and exemplary life; all which the Apostle requires in a Priest? 1 Tim. iii. and Tit. i. (of which we shall speak more particularly and in detail hereafter, in the second chapter of Part II.) For they who possess such virtues even sin, if they are unwilling in this Order to serve God and their neighbours, especially when called thereto; but for such as possess them not, it is not enough that they run not to take upon themselves this

Order, like the false prophets; but further, even though they be called, even though they be pressed to enter into it, they should refuse<sup>1</sup>. CHAP.  
I.

<sup>1</sup> Moses refused. Exodus iii. 11. iv. 13. and Jer. i. 6. So also in ancient times divers refused, and fled from this Order; as Gregory Thaumaturgus of Neocæsarea, Ephraim the Syrian, Gregory the Divine, Ambrose, Augustine, Synesius, and many others, who were both by their lives and doctrines lights of the Church.

St. Chrysostom on occasion of his fleeing the Priesthood wrote his Six Books. How much more should they who are blinded by ignorance, by the darkness of vicious and impure lives, flee this Order?

### VIII.

But above all let him who would approach the Priesthood ask his own heart, whether it feels Christ saying unto him *Lovest thou Me? Feed My sheep*: and whether to this question it answers with St. Peter unfeignedly, *Lord Thou knowest that I love Thee*. (John xxi. 15.) And again, whether it be for the sake of the sheep that he goeth into the sheep-fold, that they may have life; or for his own gain, that he may rob, and kill, and destroy? (John x. 10.) If with the first design he enter in by the door, he is a shepherd; but if with the last he climb in some other way, he is a thief and a robber.

### IX.

The Priestly Office and yoke consists principally in four parts: I. In teaching; II. In living holily; III. In ministering the Sacraments; IV. In praying for the people.

The first and third of these parts are clearly pointed out by the Apostle, when he says; *Let a man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God*. 1 Cor. iv. 1. The second part Christ Himself points out thus: *Let your light so shine before men, that they may see your good works*. Mat. v. 16. While the last part or duty is enjoined by the Lord in the Old Testament. Levit. xvi. 34. Joel ii. 17. And by the Apostle Paul in his first Epistle to Timothy, ii. 1, 2: by St. James, v. 14: and in the Acts, vi. 4. But of this we shall speak more at length in the fourth Chapter.

# CHAPTER II.

OF THE

FIRST PART OF THE PRIEST'S DUTY,

THAT IS, OF THE

INSTRUCTION OF HIS PARISHIONERS.

FOR IT IS THE PRIEST'S DUTY TO INSTRUCT HIS PARISHIONERS IN FAITH AND GOOD LIVING; AND THIS NOT BY WORD ONLY, BUT ALSO BY DEED, THAT IS, BY THE EXAMPLE OF HIS OWN LIFE, THAT HIS WORDS BE NOT DEAD AND UNFRUITFUL. AND SO IT WILL BE RIGHT TO DIVIDE THIS CHAPTER INTO TWO PARTS; THE FIRST, OF INSTRUCTION BY WORD; THE SECOND, OF INSTRUCTION BY DEED.

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## PART I.

OF THAT INSTRUCTION, WHICH THE PRIEST  
OUGHT TO GIVE HIS PEOPLE BY WORD.

IN THIS PART THE CHIEF POINTS ARE THE FOLLOWING: I. TO PROVE THAT TO TEACH THE PEOPLE IS THE PRIEST'S VERY FIRST DUTY: II. TO SHEW WHAT HE OUGHT TO TEACH; AND WHENCE: III. IN WHAT WAY; WHERE; AND WHEN.

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THE FIRST DUTY OF THE PRIEST IS  
TO TEACH THE PEOPLE.

### I.

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II.

That it is not only the peculiar and indispensable duty of the Priest as well as the Bishop, but also his very first duty to teach the people, our Saviour Jesus Christ Himself has shewn, in that He gave commandment to the Apostles not only to baptize, but also to teach; and first *to teach*, afterwards *to baptize*. (Mat. xxviii. 19. Mark xvi. 15, 16<sup>1</sup>.) The Apo-

stle Paul shewed the same, when he exclaimed of himself, groaning; *Woe is me! if I preach not the Gospel<sup>2</sup>, a necessity is laid upon me; a dispensation is committed to me.* (1 Cor. ix. 16, 17.) Again he shewed it, when he charged Timothy Bishop of Ephesus, adjuring him by God and by the awful judgment of Christ; *Preach the word; be instant in season and out of season; reprove, rebuke, exhort, with all long suffering and doctrine.* (2 Tim. iv. 1, 2.) Lastly, he shewed it when he required from every Priest without exception, among his other qualifications, this, that he be *apt to teach.* (1 Tim. iii. 2.) Indeed three whole Epistles of his, two to Timothy, and one to Titus, are filled with the most earnest charges and the most awful adjurations to the performance of this duty. 1 Tim. iv. 6. 14. 16. vi. 2. 2 Tim. ii. 2. 14, 15. 24. iii. 14. iv. 5. Tit. ii. 1. 7. 15. iii. 8<sup>3</sup>.

<sup>1</sup> It is impossible but that teaching should be the first thing, and go before the administration of Sacraments: for Sacraments without faith profit the receiver nothing; but faith cannot be without a preacher. Rom. x. 14. And say not, O Priest, This command was given to the Apostles, not to me. Thou art the successor of the Apostles in the work of baptizing; therefore also in the work of teaching: and it has been already shewn above, that when Jesus Christ gave the commandment to His Apostles to teach and baptize, He gave it to all Bishops, and to all Priests likewise, even to the end of the world.

<sup>2</sup> This is the voice, or rather the thunder, of the Holy Ghost by the lips of Paul crying to thee, O Priest, whosoever thou art! Every day of thy life, when thou liest down, and when thou risest up, say; *Woe is me! if I preach not the Gospel; if I instruct not my flock in faith and good works!*

<sup>3</sup> These Epistles under the names of Timothy and Titus are in reality addressed to all who bear the pastoral office: wherefore every one should have them written on the tablet of his heart, and meditate upon them without ceasing, both by day and night.

## II.

Not only does the Lord require this of pastors, that they teach God's people, but He enforces also it by the severest threatenings; under pain of having the blood of them that perish required at the hand of the pastors, under penalty

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II.

of the very fiercest torments, foreordained for all slothful servants and stewards. Ezek. iii. 17, 18. *Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand.* And again, ch. xxxiii. 8. and xxxiv. 10. And in the New Testament He says; *The lord of that servant, who gave not his fellow-servants their portion of meat (that is, the food of the word of God, of instruction in faith and holy living) shall come in a day when he looketh not for him, and at an hour when he is not aware, and shall cut him asunder, and appoint him his portion with the unbelievers.* Mat. xxiv. 50. Luke xii. 46.

As thou readest this, give heed, O Priest! The Lord has adorned thee with the grace of the Priesthood; endeavour then thyself to be in very deed conformable thereto. Thou art called an *Angel* of the Lord of Hosts; thou art then assuredly bound to proclaim to men the will and law of the Lord of Hosts: for the word *Angel* means a herald; and it is for this precisely that the Priest is called an *Angel*, that *his lips*, as a fountain, *should be full of knowledge*, and that the people *should seek the law of God at his mouth.* Malachi ii. 7. Thou art called a *Pastor* or *Shepherd*; feed then the flock committed to thee; defend what is attacked; heal what is sick; bring back what strays. But feed otherwise thou canst not than by instruction: as it is written of the prophet; (Jeremiah iii. 15.) *I will give you pastors according to Mine heart, and they shall feed you with knowledge and instruction.* Likewise neither canst thou defend, nor heal, but by the Word of God, which is our whole armoury. 2 Cor. x. 4. Ephes. vi. 17. Heb. iv. 12. Prov. xxx. 5. *It is the power of God to them that believe:* Rom i. 16. *The wisdom of God, making wise unto salvation:* 2 Tim. iii. 15. *It is a medicine to the sick, a path to them that are gone astray.* Psalm exix. 35. Thou art the *Overseer* of the flock committed to thee. Acts xx. 28. Thou art set *a Watchman unto the people.* Ezek. xxxiii. 7. Look out then on all sides unremittingly, and warn sinners from what quarter the sword of the Lord's fury is coming upon them. *Father*, is the title by which thou art customarily addressed of all: be then in very deed a father to thy parishioners, begetting them to God by the preaching of the Gospel and the ministry of the Sacraments. 1 Cor. iv. 15. Have also the bowels of a mother towards them, *travailing with Paul, until Christ be formed in*

*them.* Gal. iv. 19. *Thou art the servant of the King, sent to call them that are bidden to the Wedding of His Son:* Mat. xxii. 3. *To the great Supper:* Luke xiv. 17. *And not a servant only, but the friend of the bridegroom:* John iii. 29, and the *espouser, or giver away of the bride.* 2 Cor. xi. 2. *Call then: go not about dumb: be ever going out; ask, entreat, compel them to come in; that the house may be filled with guests: espouse thy flock to one husband, that thou mayest present it as a chaste virgin unto Christ.*

## III.

The Pastors of the first ages of Christianity had this duty deeply graven on their hearts, and failed not to warn us of the consequences of neglecting it: and to this end they both enforced it by canons in the general and provincial councils, and in their writings and instructions continually and most earnestly inculcated it upon all, who should take upon themselves this calling<sup>1</sup>.

<sup>1</sup>*If any Bishop, upon his appointment, through sloth neglect to teach, let him be suspended, until he amend.* Can. Apost. xxxvi. *If any Bishop, or Priest, be neglectful of his inferior Clergy and people, and fail to instruct them in the faith, let him be suspended; and if he remain still in his negligence, let him be deposed.* Can. lviii. *Let the elders, that is, the Bishop and Priest of the Church, every day, but especially on all Sundays, teach the people God's commandments; and let them speak not of their own private spirit, but according to the sense of the holy Fathers.* Can. vi. of the Sixth Œcumenical Council.

Gregory the Divine, Serm. i. says that, *of all episcopal and priestly duties, the very first is that of preaching the word of God.*

St. Chrysostom, in his second Homily on the Epistle to Titus, has no other name for the place or chair of the Bishop than this, *the place of teaching.* In Hom. ix. on the Epistle to the Romans, he says; *This is my Priesthood, to preach and proclaim the Gospel.*

## IV.

There remains now no more room for doubt on this first and chiefest of Priestly duties; but only for wonder and grief of heart, that with many of us it is commonly reckoned either as their last duty, or as no duty at all. Wherefore such should tremble, lest of them be spoken that word of the Prophet Jeremiah; *The Priests said not, Where is the Lord?*

and they that handle the law knew Me not; and the Pastors transgressed against Me. (ch. ii. 8.) They should fear too that judgment<sup>1</sup> of the Lord, which condemns the slothful and wicked servant, who *buries his talent in the earth*. Mat. xxv. 26, 27. 30.

<sup>1</sup> To this judgment refer certain figures, by which the Apostles (2 Pet. ii. 17. and Jude 12.) designate slothful and dissolute teachers; calling them *wells and clouds without water, trees withered, without fruit, twice dead*: while the Prophet Isaiah reproaches such as *blind, and dumb*. ch. lvi. 10, 11.

## V.

The sloth above mentioned, and the ignorance blamed by the Prophet Jeremiah, bring it to pass, that nearly all Pastors *seek rather their own, not the things which are Jesus Christ's*; that is, they care for themselves, not for the salvation of the people. (Philipp. ii. 21.) And even worse than this do they, when leaving the word of God, they incline to superstitious fables; and not having in themselves *the form of sound words*, (2 Tim. i. 13.) speak vain things, and so lead their parishioners into superstition and schism.

Here for their instruction Priests should notice the following words of the Lord: *O shepherds of Israel! do the shepherds feed themselves? Is it not the sheep that the shepherds feed? Behold, ye eat the milk, and clothe you with the wool, and kill them that are fat; but My sheep do ye not feed. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was strayed, neither have ye sought that which was lost.* And for such negligence, further on in the same chapter, the Lord threatens: *Behold, says He, I am against the shepherds; and I will require My sheep at their hands, and cause them to cease from feeding My sheep; and the shepherds shall not feed them any more . . . . neither shall they have them to feed themselves.* Ezek. xxxiv. 2. 10. And again: *Woe be unto the Pastors that destroy and scatter the sheep of My pasture!* Jer. xxiii. 1. This whole chapter is a full instruction to Pastors: and it will be well to read together with it Ezek. xiii. from ver. 18. to the end.

## VI.

But that none may fall into such sloth and into such dangerous ignorance, or, at any rate, that he who has been

in fault already remain not therein to the end, two things are here recommended; first, to read over frequently these sections, and to bear in mind and meditate on the Scriptures referred to in them; secondly, to pray withal most heartily, and with faith, to Jesus Christ our Lord, that He may ever guide us by the Holy Ghost, and lead us into all truth.

These two methods will be as it were two most useful medicines: for to such as are in health they will be preservatives, strengthening and keeping up the soundness of their reason and will; while to the sick they will be literally medicines of healing. For the words of the Lord *make* those who receive them *wise unto salvation, through faith which is in Christ Jesus: for they are profitable for correction, for instruction in righteousness, and make a man to be thoroughly furnished unto all good works.* 2 Tim. iii. 15 . . 17. But all these things will then only have place in us, when we pray heartily to the Lord with faith: for it is through this that our *heavenly Father gives the Holy Spirit to them that ask Him.* Luke xi. 13. Of both these means we are strongly assured by our Saviour Jesus Christ Himself. John xiv. 13, 14, and xv. 7.

WHAT THE PRIEST OUGHT TO TEACH,  
AND WHENCE.

VII.

It is the Priest's duty to teach his flock the Faith and the Law; the word law being used for the good works of the law. These two things Christ Himself taught, and began His preaching thus; *Repent ye, and believe the Gospel.* (Mark i. 15.) And the Apostle Paul in like manner taught both Jews and Greeks *repentance towards God, and faith towards our Lord Jesus Christ.* (Acts xx. 21.) To repentance belong the works of the law, to the Gospel faith in Christ.

This may be clearly seen from all St. Paul's Epistles; in which the Apostle first proposes the doctrine of the faith, and then writes of the good works of the law, exhorting Christians to *walk worthy of their calling; that is, to live soberly, righteously, and godly in this present world, denying ungodliness and worldly lusts.* Tit. ii. 12. Indeed all holy Scripture, both of the Old and of the New Testament, in all its parts, has one and the same subject; and the Doctors of the Church, and the Holy Fathers, following the Word of God, have ever taught faith and holy living according to the law: and

CHAP. II. so, consequently, it is the duty of every Priest in the work of his calling to go by the same way.

### VIII.

The Faith consists in divers Articles, which Christians must believe and confess: of which some are principal, and so necessary to salvation, that without the knowledge of them a man cannot be saved<sup>1</sup>, any more than he can live without the principal members of the body, as the head, the heart, and the like; while others, especially for simple people busied with their worldly callings, are less necessary, as being implied in the first, and belonging only to their more exact statement and explanation<sup>2</sup>.

<sup>1</sup>To the first class of Articles belongs the mystery of the holy Trinity; the mission of the Son of God into the world; our Justification by His death; God's mercy to fallen man, and His Grace leading to repentance; and the like.

<sup>2</sup>Amongst Articles of the second class may be placed the doctrine of the Predestination of the righteous and the wicked, the latter to destruction, the first to everlasting life; the Justification of those who lived under the elder dispensation; &c.

### IX.

All the Articles of the Faith are contained in the Word of God, that is, in the books of the Old and New Testaments; and are proposed methodically by Theology, a science with which it is absolutely necessary for the Pastor, who is to teach others, to be acquainted.

The articles of the faith strictly necessary for salvation have been collected from the Word of God in the Councils of Nice and Constanti- nople, and put together into one *form*, called the Symbol, or Creed. The like articles are contained also in the particular Creed of Athanasius the Great. But they are more fully and systematically set forth in the Cate- chisms, from which all Priests, especially such as have not studied theology, are absolutely bound, first thoroughly to inform themselves, and then to teach all their parishioners.

### X.

The Law of the Ten Commandments is likewise contained in holy Scripture, in the twentieth chapter of Exodus; and

since it is innate in us, and the mirror of that image of God in which man was created, it follows, that every Christian without exception is most certainly required to know it, and to lead his life by it, doing good works, and eschewing evil.

The Ten Commandments of the Law are sufficiently explained for the young, and so also for villagers, and divers other classes in parishes, both in the Primers, and in the Catechism printed at Moscow: and so village Priests, and others, may hence sufficiently instruct their parishioners, if they teach them every Sunday and Holyday some one Article of the Faith, and with it some one of the Lord's Commandments, or, it may be, two.

## XI.

Since the Articles of the Faith and the Law of the Ten Commandments are contained in holy Scripture, as aforesaid; it follows, beyond dispute, that we hold the Word of God, that is, the books of the Old and New Testaments, as the source, foundation, and perfect rule both of our holy Faith, and of the good works of the Law. Wherefore it is our duty to search<sup>1</sup> the Word of God, and draw from it divine truth, to teach the people<sup>2</sup>; and to confirm our own words from the Word of God<sup>3</sup>; and to this test to bring all doctrine, which either we ourselves may hear from others, or others from us, receiving what is agreeable thereto, and rejecting what is contrary<sup>4</sup>.

<sup>1</sup>This is evident both from God's own words, and from the canons of the Councils, and the teaching of the holy Fathers. *Search the Scriptures*, saith the Lord Himself. John v. 39. *Blessed are they that search His testimonies, they will seek Him with their whole heart.* Psalm exix. 2. To the same purpose are Acts xvii. 11. 1 Tim. vi. 3, 4. and the two parables, of the *treasure hid in the field*, and of the *pearl of great price.* Mat. xiii. 44, 45, 46.

<sup>2</sup>*These words shall be in thine heart, and thou shalt teach them unto thy children.* Deut. vi. 6, 7. *Thou shalt speak My words unto them.* Ezek. ii. 7. *Hear the word at My mouth, and give them warning from Me.* Ib. iii. 17.

The nineteenth canon of the sixth Œcumenical Council orders, *that the people be instructed in the true faith out of holy Scripture.* To the same purpose is canon xvi. of the Council of Laodicea.

St. Athanasius the Great, in the thirty-ninth of his Epistles on Festivals, towards the end, after having enumerated the books of the Old and New Testament, says thus: *These Books are the wellsprings of salvation: from*

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*these, if any one thirst, let him draw the words of God: in these alone is the doctrine of the true faith preached: let none to these add any thing, nor take any thing away. Out of these the Lord put the Sadducees to shame, saying; Ye do err, not knowing the Scriptures; while He taught the Jews thus; Search the Scriptures.*

<sup>3</sup> This doctrine, that we should confirm our own words by the Word of God, is implied by every passage cited from the Old Testament in the New, to confirm the things therein said or written.

St. Basil the Great, in his Short Canons, in reply to the First Question, *Whether it be profitable or possible to do any good thing, or speak, or think of ourselves, without the testimony of the divinely-inspired Scripture?* answers thus: *Our Lord Jesus Christ said of the Holy Ghost, that He shall not speak of Himself, but whatsoever He shall hear, that shall He speak: and of Himself thus: The Son can do nothing of Himself: and again: I have not spoken of Myself, but the Father Which sent Me, He gave Me a commandment what I should say, and what I should speak: &c.* and hence this great Doctor of the Church concludes, that *much more we, who ever need the Holy Ghost as our guide and teacher in the way of truth, should rest both our reason, and words, and deeds upon the Word of God.* The same Doctor in his Morals, Canon xxvi. ch. i. says that *the Teacher should confirm every word, or thing, by the witness of the Divinely-inspired Scripture, for the more perfect confirmation of the truth, and for the confounding of error.*

<sup>4</sup> That we ought to refer all doctrine to the Word of God every one may learn from the following testimony: *Prove all things, hold fast that which is good; abstain from every evil thing.* 1 Thess. v. 21, 22. *Believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world.* 1 John iv. 1. *Though we, or an Angel from heaven, preach any other Gospel unto you beside that which we have preached, let him be accursed.* Gal. i. 8.

Basil the Great in his Morals, Canon lxxii. bids us *prove any doctrine which may be proposed to us by other teachers; and if it be agreeable to the Divine Scriptures, then to receive it; but if it be contrary, to reject it, and to turn away from such teachers.* For just the same reasons, St. Ambrose, lib. iii. De Fide, ch. vii. calls the Holy Scripture *the Priest's own book;* and Dionysius the Areopagite, in his book on the Divine Hierarchy, ch. i. calls it *the very essence of Priesthood.*

## XII.

None other books are to be held by us as Divine Scripture or called the Word of God than the two volumes of the Old and New Testaments. Of this we are assured by the text itself of the said Testaments, and by the things therein

written<sup>1</sup>: this the Church of Christ teaches<sup>2</sup>; and the Doctors of the Church attest the same<sup>3</sup>.

<sup>1</sup> The text of the above-mentioned books is not simply human; but was written by revelation and command of God, by the Holy Ghost. The Apostle Peter, in his second Epistle, says, that *no prophecy of Scripture is of its own interpretation: for prophecy came not ever by the will of man; but holy men of God spake as they were moved by the Holy Ghost.* ch. i. 20, 21. And the Apostle Paul says; *The Gospel which was preached of me, is not after man, neither of man; but by the revelation of Jesus Christ.* Gal. i. 11, 12. To the same effect also is that in the Epistle to the Hebrews; i. 1. *God Who at sundry times, and in divers manners &c.*

And so were revealed things past, as the creation of the world to Moses, and things future, both to him and to the other prophets, from God alone. *Who will declare the things that have been from the beginning, that we may know what has been before, and say that it is true?* Is. xli. 26. and xliii. 9. *The things that have been from the beginning who shall declare unto us?* and, ib. 12. *I have declared, and have saved.*

The same prophets were ordered by the Lord also to write: *Write this for a memorial in a book.* Ex. xvii. 14. In like manner Is. xxx. 8. Jer. xxx. 2. And in the New Testament: *What thou seest write in a book, and send it to the Churches.* Rev. i. 11. 19.

But the things committed to writing in the above-named Testaments surpass all human reason. Let any one seriously consider the creation of the world, and its order, the miracles wrought in Egypt, at the Red Sea, and in the Wilderness; or, in the New Testament, the Incarnation of Jesus Christ the Son of God, His miracles, the Resurrection from the dead, the outpouring of the Holy Ghost on the Apostles, and the conversion of the Gentiles by their preaching to Christ; all which answer not to the reason or power of man, nor of any other creature, but to the Almighty power and unsearchable wisdom of God alone. And thus, both the writing of the text itself, and the things written there, and the fulfilments of prophecies, give us the strongest and most incontrovertible assurance, that the said two Testaments are indeed the Word of God.

<sup>2</sup> Canon lxxxv. of those attributed to the Apostles; Canon lviii. of the Council of Laodicea, according to the Nomocanon, or lx. as it stands in the Pandects; and Canon xxiv. according to the Nomocanon, or xxvii. in the Pandects, of the Council of Carthage, enumerate the books of the Old and New Testaments, and give them the name of Divine Scripture; and the Canon above mentioned of the Council of Carthage runs thus; *Let nothing besides the books named in the Canons, be reckoned in the Church under the name of Divine Scripture.*

<sup>3</sup> The Doctors of the Church attest the same. Athanasius the Great, in his thirty-ninth Epistle on Holy-days, (mentioned above in section xxi.)

and in his Synopsis of the Old and New Testament; St. Gregory the Divine, in his verses; St. Amphilochius Bishop of Iconium, in his Iambics to Scleucius; (p. 265, 266. of the Nomocanon;) St. John Damascene in his fourth book on the Faith, ch. 17. have enumerated by name all the books of both Testaments, and have taught us the same doctrine respecting them. And all the other Fathers and Doctors of the Church, whenever they say in their writings that the Word of God, or Holy Scripture, teaches us this or that, mean nothing else by Scripture, but the writings of the Old and New Testaments.

## XIII.

The writings of the holy Fathers are of great use: for they contain either the very same articles of the faith explained from the Word of God; or instructions serviceable for holy living; or else canons and rules for the discipline and good order of the Church, and of the whole Christian community, which we call traditions Ecclesiastical. Wherefore we both may, and on occasion ought in our discourses to quote from the writings of the holy Fathers also such passages, as may be suitable for the explanation of any article of the faith, or for confirmation of our doctrine delivered to the people. But neither the writings of the holy Fathers, nor the traditions of the Church are to be confounded or equalled with the Word of God, and His commandments: for the Word of God<sup>1</sup> is one thing; but the writings of the holy Fathers<sup>2</sup>, and traditions Ecclesiastical<sup>3</sup> are another.

<sup>1</sup> It has been said in section xii. of the Word of God, that it is contained in the Old and New Testaments, in the books of the Prophets and Apostles: but here it is to be further remarked, that whatever commandments there may be in either Testament, as, for instance; *Wash you, make you clean, put away the evil from your souls: learn to do well, defend the oppressed*: Is. i. 16, 17. and in the New Testament; *Take heed that no man deceive you*: Mat. xxiv. 4. *Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life*: Luke xxi. 34. *Take heed unto yourselves and to all the flock*: Acts xx. 28. and the like; they are all equally God's commandments, and are all alike contained by implication in the Decalogue.

<sup>2</sup> The writings of the holy Fathers are books composed by them, which contain either explanations of the Word of God, or homilies of their own founded on it and preached to the people, or other matters, on which the

necessities of the Church and the general good required treatises at the time; and such treatises they accordingly wrote, as was their duty, with the assisting grace of the Holy Ghost.

<sup>3</sup> Traditions Ecclesiastical are canons and constitutions, by which is defined; how the Ecclesiastical community is to be governed; what festivals are to be kept to the glory of God; when; and with what observances. Fasting again is by the Lord's own commandment: but when to keep fast; and when not; and with what distinctions of food; this we have from tradition. Briefly; the whole body of Orders, Services, and Sacraments of the Church, the principle of which we have in the Word of God, is called, and is indeed, the Ecclesiastical Tradition.

Here it will not be out of place to mention the distinction which St. Basil the Great lays down between the Lord's commandments and traditions. *In our time, says he, many men openly neglect our Saviour's commandments, while they follow rather the traditions of men. For to live in mountains and deserts, to shut oneself up in a cell, to eat only once in the day, to refrain altogether even from bread and water, to wear sackcloth, and the like, is the tradition of holy men devised for good; but they who do these things ought first to keep the Lord's commandments; those of long-suffering, I mean, and truth; humility and temperance, forgetfulness of injuries and indifference to worldly things; those of faith and patience, and charity unfeigned, without which it is impossible to please God. And further on in the same homily: For me, if any one keep not these commandments of the Lord, but swear and lie, and slander, and rejoice at what is amiss in others; I receive him not, no, not though he live his whole life in sackcloth and ashes, and abstain from every single kind of food. See the Prologue (or Book of Homilies) for the month of August, Day xvii. And in another place the same St. Basil writes thus: Fasting and watching, and lying on the ground, and all else that is done without the law of the Lord, Christ will receive, for they are the traditions of holy men: but He will not punish any who for their bodily weakness neglect such things. But of His own commandments He has said, that He will disown and punish with torments all, who of slothfulness transgress: &c. See the Prologue, August xviii.*

## HOW THE PRIEST OUGHT TO TEACH.

### XIV.

The method in which it is the Priest's duty to teach the people is not single, but fivefold. I. It is his duty to teach the faith, and perfect men in it day by day. II. To refute and root out all heretical, impious, or superstitious doctrine

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contrary to the faith. III. To correct and bring back such as have fallen into sin. IV. To guide and confirm in holy living the faithful and well disposed. V. To comfort and restore them that are in sorrow and despair. These are the different forms or methods of teaching, which the pastor of the Church must use, with due distinction according to circumstances, and according to the state of the persons with whom he has to do.

This fivefold distinction of the kinds or branches of teaching was laid down by the Apostle Paul when he wrote thus: *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.* 2 Tim. iii. 16, 17: and of the fifth kind of teaching, Rom. xv. 4: *Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.* On this point bear the words of God in Ezekiel xxxiv. 4; where the Lord rebukes the careless shepherds, and enumerates the different modes of tending the flock. In the Spiritual Regulation (Head vii. in the Appendix, on the clergy) the different kinds of teaching are mentioned, and distinguished one from another.

## XV.

With regard to the first kind; if the Priest while he teaches his people the faith finds that they are not the more enlightened for his doctrine, he is to remember that he should not burden them with high and difficult theological disquisitions on doctrines, nor with words needing much explanation; but it is enough to teach them those Articles of the Faith, which are strictly necessary for salvation; propounding them in few, plain, and simple words, and proving them by one or two passages from the Word of God: nor should he leave explaining any one Article upon which he has begun, till it be clearly understood, and correctly repeated by his hearers.

The Priest may teach by question and answer (as is the method in the short Catechism printed at Moscow) both for the easier understanding of others, and also that he may himself be able by means of the questions to examine his hearers, whether they have understood what has been said or no. This method of teaching was commonly used by the ancient Doctors of the Church, and was called Catechizing.

## XVI.

Since faith always has for its end godliness, according to that command of the Apostle, *Exercise thyself unto godliness*, (1 Tim. iv. 7.) it will be very much to the purpose, and very profitable, if the Priest, in teaching the Articles of the Faith, draw from them such instructions as may serve to a Christian life, and may be besides more particularly suited to the state of his people.

When the Priest lays down this dogma of the faith, that *God is a Spirit*, he should deduce hence the inference, that the worship likewise and the sacrifice offered to Him must be spiritual: Rom. xii. 1. so that outward or bodily worship, and material sacrifices, as lights, incense, and other offerings and devotions, without spiritual piety, and good living, cannot be agreeable to Him. Is. i. 11, 12, 17. So again; when he teaches them that *God is every where, and filleth all things*, he should draw the inference, that we can nowhere hide ourselves with our sins from Him. When he teaches that *God freely and of grace*, through the name of His Son, *forgives them that believe in Him their sins*, he should infer, that we are so much the more bound to keep His commandments; as it is written in the Epistle to the Ephesians. xx. 8, 9, 10. The like method he should also use in explaining the other articles of the faith: for so his people will learn at once to live holily, and to believe aright, and both will be more firmly rooted in their minds.

## XVII.

Further, every instruction should be accompanied by fervent prayer to God, after the Apostle's example (Ephes. i. 16, 17.) that He vouchsafe to open the mind and heart of the hearers, to understand and receive His word; (Luke xxiv. 45. Acts xvi. 14.) that the seed sown in them remain not unfruitful; that it be not devoured by evil birds, nor choked by the thorns of the cares of this life; (Mat. xiii. 22.) nor so that very word, which is the instrument of our salvation, become to them a greater condemnation, by rendering them altogether speechless at the judgment. (John xii. 48, and xv. 22.) Wherefore also he should exhort his hearers that they too in their own houses, and in secret, make with tears the same petition to God.

## XVIII.

As for the better-educated classes in town parishes, it has been customary from of old time to teach such by sermons, called homilies; the composition<sup>1</sup> of which depending on the ordinary rules of rhetoric, and on a special course of instruction, they who would be skilled in this branch may betake themselves thither to learn: here we judge no more needful to be stated than this, that in the composition and delivery of their sermons preachers of the word of God should be very careful not to make praise, honour, or any other personal advantage<sup>1</sup> the end of their labours, but only God's glory, and the edification of their hearers; according to those words of the Apostle; *Our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness; nor of men sought we glory, neither of you, nor yet of others. So being affectionately desirous of you, we were willing to have imparted unto you not the Gospel of God only, but also our own souls.* 1 Thess. ii. 3 . . 6. 8.<sup>2</sup>

<sup>1</sup> Chrysostom on the Priesthood, v. 6. says; *Let not the Preacher, who has taken upon himself the labour of instruction, regard outward popularity, nor for it degrade his soul; but with this intent alone let him compose his discourses, that they be such as to please God. Let this be his sole rule and measure of excellence in their composition, not the plaudits or praise of men: should it so chance that he be praised of men also, let him not reject their praise; but when he meets with no praise from his hearers, let him not seek it, nor be vexed; for this is comfort enough for him in his labours, and the greatest of all comforts, to be conscious within himself that he has composed his sermon to please God, and in his teaching looks solely to Him.* Again, Serm. viii. on Ephes. he writes; *It is the virtue of teachers not to seek honour or glory from their hearers, but their salvation, and to use all diligence for this: for whoso seeks glory is not a teacher, but a tormentor.*

<sup>2</sup> Gregory, in his Homilies, says; *The adulterer seeketh not offspring, but the gratification of lust: so the preacher who is led captive by vain glory, may justly be called an adulterer with the Word of God; for by preaching he seeks not to beget children to God, but to boast himself in his own eloquence.*

## XIX.

As regards the second kind of teaching, that is, the refutation of hereties ; if any wolf shew himself without, or if any one of the sheep have sucked the wolf's milk of hereties and infidels, and so become a wolf, and begin to tear the other sheep by his soul-destroying doctrine from the saving fold of Christ's Church ; with such a one the Pastor should deal first privately, shewing him by clear and strong proofs his errors : (2 Tim. ii. 25.) But if he remain obstinate, and there be no hope, nor any other means to recover him to the true way, and there be manifest danger of his drawing others after him, then the Pastor should publicly in the church, without naming or in any way noticing the person, expose the heresy, and all that is in it contrary to Christ's doctrine, and refute it by clear and solid proofs from the Word of God, and by testimonies of ancient Doctors ; still without the least railing : (2 Tim. ii. 24.) for railing will not bring an adversary to the knowledge of the truth, but only make him more bitter, more fierce, and more blind. At the same time he should admonish all faithful people of his charge not to listen to any such soul-destroying doctrine, but as far as possible, in obedience to the Apostle's command, to turn away from him, from whom it proceeds. Tit. iii. 10.<sup>1</sup>

<sup>1</sup> Augustine, in his Commentary on the Gospel of St. John, Treat. xlvi. says ; *The wolf has already seized the sheep by the throat ; the devil has taught heresy to him that was orthodox ; and thou art silent : thou dost not forbid him : thou fearest to provoke him. O hireling ! thou sawest the wolf, and thou fleddest. May be thou wilt say, No, I am here. Here indeed thou art, but thou fleest, in that thou art silent.*

## XX.

Such reproof should certainly be with zeal, (Tit. i. 13.) but zeal according to God, proceeding not from cunity, nor any other passion, as in the case of false apostles, (Gal. iv. 17.) but from earnestness for God's glory, and for the salvation of men ; and besides this, it should be reasonable and guarded ; for a blind zeal, even though it be according

to God, is rejected : (Luke ix. 54. Rom. x. 2.) still less should it be that hypocritical and time-serving zeal, which shews itself in security as a lion, but in time of danger as a hare : yet should it be not without meekness<sup>1</sup>; (2 Tim. ii. 24, 25. 2 Thess. iii. 15.) which will go excellently well together with zeal, if while the Pastor is warm and vehement against heresy, he have his heart wounded for the persons of them that err, and quench the thunder of his words with his tears<sup>2</sup>.

<sup>1</sup> Canon lxxvi. of the Council of Carthage has these words : *It is fit to use meekness and humility in addressing the Donatists (aliens and schismatics) and conferring with them, though they cut themselves off from the Church ; that so beholding our great meekness, they may be ashamed, and return from the bondage of error.* On this point see Chrysost. on 2 Tim. Hom. vi.

<sup>2</sup> Augustine, Epist. lxi. to the Bishop Aurelius, writes thus : *Let a man forbid and hinder with mildness what he can ; but what he cannot, let him bear with patience, sighing and weeping with tears of charity.*

## XXI.

The third kind of teaching, as has been shewn above, is the correcting of such as live wickedly and disorderly ; and this kind requires so much the more caution and prudence<sup>1</sup> than the rest, as the office of the physician is more difficult and dangerous with the sick, than with the healthy. And first, with regard to dissolute livers, the Priest should begin by dealing privately with the party alone, in the same manner as has been directed above with regard to such as have fallen into heresy ; especially if the disorders of the party have not yet come to be publicly known in the Church : (Mat. xviii. 15, 16.) But if private admonitions avail not, and the disorder be already notorious, or if there be many at once infected with the same sin ; in such case it will be proper for the spiritual physician to deal publicly and generally, taking care duly to proportion the remedy to the disease : (1 Tim. v. 20.) yet not even so to expose the parties themselves, who are in fault, but only to set forth the hatefulness, the foulness, and the dangerousness of the wound which he is treating<sup>2</sup>.

1 Chrysostom in his book on the Priesthood, Part ii. says; *A Pastor should have much discretion, and eyes innumerable, to enable him to survey on all sides the state of the soul. For as there are many who throw away all hope of amendment, and fall into despair of salvation, from not being able to endure sharp treatment; so on the other hand there are some also, who if they meet with no discipline adequate to their disorders, become contemptuous and careless, and so are made worse than before, and run to greater lengths of sin. For it becomes us to leave nothing untried, but after diligently considering all circumstances, to apply that treatment which is suitable for the case. For more on the subject of this difficulty and need of caution, see the same Part, ch. iii. and iv.*

2 The same Father on Mat. xviii, says; *Sin is either open, or secret: if open, let it be openly rebuked; if secret, then the right thing is brotherly admonition betwixt thyself and the party in private.*

The blessed Augustine says; *If thou knowest that thy brother has sinned against thee, and thou seekest to rebuke him before all, thou art not a teacher, but a betrayer. What is this, 'hath sinned against thee?' Thou knowest that he hath sinned: but since it was in secret, when he sinned against thee, seek thou out a secret place, when thou rebukest him for his sin.*

## XXII.

To this kind of teaching it properly belongs to point out, I. the difference of wilful from involuntary sin; of deliberate sins from sins of ignorance or infirmity; and the enormity of the first sort, drawing down the sinner straight to the pit of hell: (Numb. xv. 27, 30.) also that wilful sin often grows up into that unpardonable sin, which resists the Holy Ghost and His gracious influences. (Heb. vi. 4. 9. x. 26. 1 John v. 16.) To this kind of teaching in like manner it belongs to shew the power of habitual sin; its dominion over the sinner; and the difficulty of deliverance from it: II. To shew the connection of one sin with another; and how quickly men progress from one transgression to another: III. To set before the eyes of sinners the wrath of God; the approaching Judgment, which shall be terrible even to the righteous; the loss of the happiness of heaven, the inheritance of torments in hell, and their eternal duration: IV. Lastly it belongs to this kind to teach, in what true repentance consists; and that it should be continued not only till after Confession, but to the very hour of death; even though the outward

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penance imposed by the Confessor be only for a short time. But of this more shall be said below, when we treat of the Sacrament of Penitence.

### XXIII.

But if any where, then certainly here, and among us, beyond all people, the word of reproof should be spoken with godly zeal: here every Priest should have that word of God sounding in his ears; *Cry aloud, and spare not, lift up thy voice like a trumpet, and shew My people their transgressions:* (Is. lviii. 1.) and the commandment of Paul to Timothy; *Preach the word, be instant in season and out of season, reprove, rebuke, exhort.* (2 Tim. iv. 2.) But if here the pastor begin to mumble between his teeth, or what is worse, to be even complying, and so, as God saith by the Prophet, *lay as it were a pillow under every arm, a bolster under every head, saying Peace, peace, where there is no peace;* (Ezek. xiii. 10, 18, 19.) or, at any rate, thunder only at the poor and mean, while he flatters the rich and noble, or leaves them without due spiritual reproof; such a pastor is not the physician of his sheep, but their murderer<sup>1</sup>.

<sup>1</sup> Chrysostom, on Gal. i. says; *To speak for ever mildly to one's hearers, when they need sharpness, is not the part of a teacher, but of a destroyer and an enemy. Wherefore the Lord also, though He said many things to His disciples mildly, sometimes used harsh expressions. He said to Peter; 'Blessed art thou Simon, Bar-jona;' and promised to lay the foundation of the Church on his confession; but afterwards He said; 'Get thee behind Me, Satan; thou art an offence unto Me.' And again, in another place; 'Are ye also yet without understanding?'*

### XXIV.

But that we may not by putting a piece of rough new cloth to an old garment, make the rent worse, (Mat. ix. 16.) it is quite necessary that the teaching, rebuke, and exhortation aforesaid be tempered by the spirit of meekness, and patience. (Gal. vi. 1. 2 Tim. ii. 25.) And certainly the pastor who follows Christ will not pour into fresh wounds yet smarting wine only, but wine and oil<sup>1</sup>. (Luke x. 34.) For he cannot do otherwise, if he have the bowels of a father and of a mother,

as he ought to have, (1 Thess. xi. 7.) than grieve with St. Paul over sinners; (Gal. iv. 19. 2 Cor. xi. 29.) and wash their wounds, like the same Apostle and other true pastors of old, not in the church only, but also upon his couch with his tears. Acts xx. 19. 31. 2 Cor. ii. 4. xii. 21. Philipp. iii. 18.<sup>2</sup>

<sup>1</sup> St. Ignatius Theophorus, in his Epistle to the holy Martyr Polycarp Bishop of Smyrna says; *Take up all, as the Lord also hath taken up thee; carry all upon thy shoulders in charity.* And again; *Bear the weaknesses of all, as a perfect athlete; where there is the greater labour, there also shall be the most reward: If thou lovest good disciples, thou hast no thanks: strive rather to subdue them that be obstinate by meekness: Not every wound is healed by the same medicine; that which is angry mollify by pouring in oil.*

<sup>2</sup> Chrysostom on 2 Cor. Hom. xxviii. writes thus: *And I shall bewail many which have sinned already, &c. not merely 'have sinned,' but also 'have not repented.'* Consider the goodness of the Apostle; when he knows no evil of himself, he weeps for the evil that is in others, and humbles himself for their sins: for this is the perfection of our teaching, thus to sympathize with the ills of our disciples; thus to weep and mourn over the wounds of our hearers. The same Father on Acts, Hom. xlv. at the passage, *Watch, and remember, that by the space of three years I ceased not to warn every one of you night and day with tears;* and in other homilies on the Epistles is very full on this pastoral duty.

## XXV.

The Priest should never cease to admonish sinners, so long as they cease not to sin: for the true physician leaves not the sick, so long as there be in him any hope, however small, of life. And we ought not to despair of the salvation even of those who lead the worst lives; since God has His own particular hours for calling us whether to faith, or to repentance: some He calls very early; others at the third hour; others at the sixth, or ninth: lastly, He has mercy even for those, who have remained idle almost to the very evening, to the eleventh hour. (Mat. xx. 1. 6.) Wherefore we ought here also to follow the example of the Apostles, and though we may have *toiled all night, and taken nothing,* yet again, *let down our teacher's nets in the name of the Lord.* Luke v. 5.<sup>1</sup>

<sup>1</sup> Chrysostom Mor. vi. on 1 Tim. says; *We have already spoken largely to you of this, and will not cease to speak: unless indeed there be something*

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*better; that is, that ye shew yourselves amended. And further on in the same Discourse; If ye desire not to have us burdensome and grievous to you, act; shew that our work is done; else we shall never cease to speak to you of the same things.*

### XXVI.

The fourth kind of teaching consists in this, that the Priest guide the faithful in holy living. In this work the pastor should first admonish and persuade his people, that *faith without good works is dead*, (James ii. 19, 20. 26.) and no more pleasing to God than a putrid corpse; and that hence it often happens, that they who, like Hymeneus and Alexander, have *put away a good conscience*, (1 Tim. i. 19, 20.) openly fall away from the faith. At the same time he should explain to them what true Christian virtue is; how far remote, not only from feigned, but also from philosophical or civil virtue, which seeks not God's glory but its own advantage; also, that the Christian virtues, as springing from one root, which is the love of God, are all so closely interwoven together, that he who touches so much as one of them, injures their whole band: (James ii. 10.) Lastly, he should imprint it deeply on their hearts, that the way to heaven is narrow, and the gate which leadeth to everlasting life strait. Mat. vii. 13, 14.

### XXVII.

The fifth and last kind of teaching is to comfort the afflicted. Afflictions are some spiritual, others bodily; and of spiritual afflictions some are those of penitents, who weep for their transgressions, (Mat. v. 4.) and not unfrequently, from a sense of their enormity, despair of God's mercy; (2 Cor. ii. 7, 8.) others are those of persons who live religiously, but suffer temptations from the flesh, (1 Pet. ii. 11.) the world, (1 John ii. 15.) and the devil. (1 Pet. v. 8, 9.) Bodily afflictions on the other hand are either such as happen in common to the religious and the ungodly, as famine, war, pestilence &c.; or else such as are peculiar to the first, as persecution for the faith<sup>1</sup>, and the like. (1 Pet. i. 6, 7. iii. 14.) In all these forms of affliction the skilful pastor will give to them that need

it consolation abundantly, from the Word of God, as from an ever flowing fountain; (2 Cor. i. 4, 5.) but as for them that need it not, that is, unrepenting sinners, if he were to give it to such, it would not heal them, but turn to their greater harm: for such require sharp, not mild remedies; reproof, rather than consolation.

<sup>1</sup> If the Priest has to comfort any who suffer for righteousness' sake, especially for our holy faith, he should caution such, that they, as Christians and good people, do all they can to avoid giving occasion of themselves for persecution; and that they walk blamelessly in all things. *For this is acceptable with God, says the Apostle Peter, if a man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if ye suffer for your faults? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.* 1 Pet. ii. 19, 20. Christians who thus suffer, have fellowship in Christ's sufferings, and glorify God on this behalf. Ib. iv. 15, 16.

## XXVIII.

With regard to them that are tempted, not of God, but of their own lust, (James i. 13, 14.) the Priest should bear in mind that it is not comfort only which they need of him, but also admonition, that they make not light of that their evil propensity<sup>1</sup>, but humble themselves before God, crying out with the Apostle, *O wretched man that I am, who shall deliver me from the body of this death?* (Rom. vii. 24.) and that they strive with all their might to mortify within themselves that lust, which breeds their temptations, in its very conception; (Col. iii. 5.) lest, *having conceived, it bring forth sin; and sin when it is finished bring forth death.* James i. 15.

<sup>1</sup> Unlawful desires are no small evil in a man: as we may understand from hence, that the Apostle Peter commands us to *abstain from them*; because they *war against the soul*: (1 Pet. ii. 11.) while in the Gospel our Lord Jesus Christ has said, *that evil thoughts, which proceed out of the heart, defile the man.* Mark vii. 21, 22, 23. And therefore the tenth commandment forbids every unjust wish of the heart, and every hurtful lust. *Thou shalt not covet, it says, thy neighbour's wife, nor his house, nor his field, &c.:* for which cause every one should give heed, and carefully reject all hurtful thoughts and lusts; as it is written; *Give heed to thyself, that there be not a secret thought of wickedness in thy heart.* Deut. xv. 9. St. Basil the Great gives us full instructions on this duty of attention to ourselves in one of his Sermons entitled expressly on the subject.

## XXIX.

Since the sole beginner and perfecter of our holy faith, and of everlasting salvation, is our Lord Jesus Christ, (Heb. xii. 2.) and *there is none other name under heaven given among men, whereby we must be saved, but only His*; (Acts iv. 12.) *Since to Him give all the Prophets witness, that through His name whosoever believeth in Him shall receive remission of sins*; (Acts x. 43.) and *that repentance is to be preached in His name*; (Luke xxiv. 47.) it is plain that in each of the above kinds of teaching the Priest ought to instil the knowledge of Christ Jesus<sup>1</sup>, inculcate His doctrine, dwell on His exceeding compassion, and possess the soul with this truth, that Christ *alone is made unto us of God wisdom, righteousness, sanctification, and redemption*. 1 Cor. i. 30.

1 To the truth here stated, as the very foundation of all, we are led by our Saviour Himself, when He saith; *This is eternal life, that they may know Thee the only true God, and Jesus Christ Whom Thou hast sent*. John xvii. 3. Wherefore Paul, for himself and the other Apostles, saith thus: *We preach Christ crucified; the power of God, and the wisdom of God*. 1 Cor. i. 23, 24. And in another place, *We preach Christ, which is the hope of glory; warning every man, and teaching every man, in all wisdom; that we may present every man perfect in Christ Jesus*. Col. i. 28. In pursuance of the above doctrine of Christ, and the example of the Apostles, every pastor of the Church, and preacher of the Word of God, in every kind or branch of teaching, whether he teach faith, or holy living, whether he correct the sinner, or comfort the afflicted, and raise the fallen, ought according to circumstances to set forth; at one time, that Christ is the *Son of God, the Light of the world*, and that *he who followeth Him, shall not walk in darkness*; at another, that He is the *Good Shepherd, Who hath laid down His life for the sheep*; that He is the *Lamb of God, that taketh away the sins of the world*; that He is the *Way, the Truth, and the Life*; that He is the *Door*; the *Resurrection*; the awful *Judge*; and that He shall *render to every man according to his works*; while upon such as know not God, nor obey the preaching of the Gospel, He shall take vengeance in flaming fire: 2 Thess. i. 8. and so with the rest. In every case, I say, according to circumstances, he can implant, and is in duty bound to implant the knowledge of Christ Jesus: and so all instruction, and every particular instruction should be grounded on Christ: for all that can be either written or said in reference to the Faith and to everlasting happiness, if it be not grounded on faith in Christ, is unfruitful, and can never save.

## XXX.

PART  
I.

As for the last point of this First Part, that is, *where*, and *when* it is the Priest's duty to teach, it is added to this end, that Priests may not think the church the only place, or Sundays and Holy-days the only times for teaching: not so; but, after the example of the Apostle Paul, they must teach both in the church *publicly*, and also *from house to house*; (Acts xx.20.) all in common, and *every one* in particular; (Ib. 31. and 1 Thess. ii. 11.) *day, and night*; (Acts xx. 31.) *in season, and out of season*<sup>1</sup>. (2 Tim. iv. 31.) Priests ought, when they visit the houses of their parishioners, duly to examine whether they live godly lives; whether each fulfil the duties of his or her state and calling; husbands and wives theirs; parents theirs; children theirs; masters and householders theirs; servants and labourers theirs: and if it seem to be otherwise, then they should do their best, both with every class, and with every soul in every class, according to circumstances, to correct them, in such wise as may be needed. And such visits, even though they be often repeated, will not offend the people, so long as they feel that their Priest comes to them not for drink or presents, but solely to seek, as he is bound, their salvation.

<sup>1</sup> Chrysostom, on 2 Tim., Hom. ix., writes thus: *What is 'in season'? It is this: Have no limited time: have time always: not only in peace and ease; nor only when thou sittest in the church; but also in danger itself: though thou be shut up in prison, or loaded with irons: though thou be already condemned, and leading to death: even then reprove, and cease not to rebuke: for then only will it be no season to rebuke, when thy reproof shall have had effect.*

## XXXI.

This is absolutely required from the Priest by his pastoral office. For if he is bound not to let one sheep be lost, (Luke xv. 4.) and though he have kept the ninety and nine, must pay for the one that is lost by his negligence with his own soul, he must assuredly look after each one of his parishioners<sup>1</sup>, watch the state of each, and know exactly, and have it as it were written on the palm of his hand, whether such an one abide by God's grace in health, or be diseased with sin, and

with what particuar sin, and since what time, and how dangerous the disease, and what the particuar remedy required<sup>2</sup>? all which the Priest cannot do without close inspection, and knowledge of their lives, nor without going about among them, and administering to each such admonition as may be suitable: for there is no one common remedy for all diseases. The skilful physieian, who has to see many sick of divers diseases, examines personally their symptoms, and then prescribes particular remedies for each<sup>3</sup>.

1 St. Chrysostom, on Heb., Hom. xxxiv., hath the following words: *For all who are entrusted to thy care, for men, women, and children, thou, O Priest, shalt give account.*

2 The same Father, on Mat., Hom. ix., writes thus: *As the careful householder in his house knows what is needful for each person, so also should the Priest know the morals, the actions, and the conversation of all, that he may be able to give such medicine as is suitable to each; comfort to whom comfort, rebuke to whom rebuke.*

3 For this cause, on all domestic occasions also, at which the Priest may be present, as at commemorations, at anointing, or simply visiting the sick, and, especially, at the confession and communion of the dying, and other like occasions, the careful Priest will not fail to offer such instruction and discourse, as may be suitable for the time, and may profit both the sick and the rest who are present: and so, turning the house itself into a church, and giving spiritual food to the sick and others met therein, he will not be found in the number of those unhappy pastors, at whom the Apostle Jude pointed as it were with his finger, when he wrote; *These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, trees withered, without fruit: &c. v. 12.*

## XXXII.

And so great being this work of teaching, not only in church but also from house to house, not only in season, but also out of season, not only at set times, with preparation, but also at any moment, and off-hand, we cannot fail to see how needful it is for the Priest to abound both in word, and in wisdom, in order to the well fulfilling of this his vast duty: and the only way hereto is, that he be skilled, and almost nourished up from a child in holy Scripture. 1 Tim. iv. 6.

## XXXIII.

From what has been said in the preceding sections of the

absolute necessity of learning for the Priesthood, it follows that every Priest and Deacon, and indeed every aspirant to the Priesthood, should without fail, so far as time and strength permit, apply their whole souls to the study of holy Scripture<sup>1</sup>; and for a right understanding therein call upon the Lord with David; *Give me understanding, and I will search out Thy law: Open Thou mine eyes, and I shall understand.* At the same time, they should not neglect to study the more necessary Canons of the holy Fathers, and their writings, as well as Ecclesiastical history, but should duly apply themselves to these studies, and collect therefrom various examples and precedents, apt analogies and illustrations, and other knowledge bearing upon the duties of their calling. But if any one is not disposed or not able to do this, then neither should he aspire to the order of Priesthood<sup>2</sup>.

<sup>1</sup> That the Pastor of the Church should be learned in the divinely-inspired Scripture, and keep the Word of God ever in his mind, the Lord Himself enjoins, speaking thus: *Take heed to thyself, and keep thy soul diligently, and forget not all My words, and let them not depart from thy heart all the days of thy life, but teach them thy sons, and thy sons' sons.* Deut. iv. 9. And again: *The book of My covenant shall not depart out of thy mouth, but thou shalt meditate in it day and night, that thou mayest understand to do all things that are written: then thou shalt be prospered, and shalt direct thy ways aright.* Jos. i. 8.

To the same effect the Apostle urges, and exhorts: *Give attendance to reading, to exhortation, to doctrine: meditate upon these things; continue in them: &c.* 1 Tim. iv. 13, 15. *Let the word of Christ dwell in you richly, with all wisdom.* Col. iii. 16.

St. Jerome, from Origen, Mor. vi. on Lev. viii., has the following: *If any one will be a Priest not in name only, but in deed, let him imitate Moses; let him imitate Aaron. For what is written of these? 'They departed not,' saith the Scripture, 'from the Tabernacle of the Lord: for Moses was continually in the Tabernacle of the Lord. But what need had he to be there? Either that he might himself learn something from God, or else that he might teach something to His people. These are the Priest's two duties: the first, to learn himself from God by reading the Divine Scriptures, and hourly meditating thereon; the second, to teach his people; to teach this, that is, which he has himself learned from God; not of his own will, nor of the reason of man, but as the Holy Ghost teacheth.*

<sup>2</sup> The Lord by the Prophet Hosea rejects from the Priesthood the care-

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less Priest; and threatens his whole house: *Because thou, saith He, hast rejected My doctrine, I will also reject thee, that thou shalt be no Priest to Me: seeing thou hast forgotten the law of thy God, I also will forget thy children.* Hos. iv. 6.

The Apostle prescribed not to raise to the Order of Priesthood such as are ignorant in the law, and live disorderly, but such as are able to teach others, and are of blameless life. *The things that thou hast heard of me, he says, the same commit thou to faithful men, who shall be able to teach others also.* 2 Tim. ii. 2.

The second canon of the seventh Œcumenical Council has these words: *Whosoever would be a Bishop, (the same is to be understood of a Priest,) must be able to explain the Psalter, and understand all that he reads, and more than that, must have studied it, the sacred Canons, the holy Gospel, the books of the Apostles, and all Divine Scripture: otherwise, let him not be ordained.*

St. Chrysostom in his fourth book on the Priesthood, writes of this at large; and forcibly exhorts the Priest, *that he fail not, as being the pastor of the Church, to give himself to the study of Divine Scripture, and be not only himself learned in it, but also in other scienees: and in support of this he brings weighty reasons.* On the other hand, if any one be careless, and unlikely to know how to ground men by the Word of God in the holy faith, or guide them to repentance; then, since such a Priest does great harm to his parishioners, and will himself certainly fall under God's judgment, he for this cause, in the first chapter of the same Discourse, forbids to raise any such to the order of Priesthood. Here the Priest should remember the parables in the Gospel, of the *wicked Husbandmen*; Mat. xxi. and of the *Servants, who received from their Lord the Talents*; Mat. xxv. and the whole of ch. xxiii.: also the Parable of the *good Shepherd and the hireling*. John x.

#### XXXIV.

In conclusion of all that has been said above, we will here, as a pattern of that instruction which the Priest owes his people by word, adduce the teaching of St. Paul, and his care for souls; in which, as in a pure mirror, nearly all our foregoing propositions are clearly to be seen. Let us look only at the twentieth chapter of the Acts of the Apostles.

I. *What did St. Paul teach? Does he merely repeat to his disciples the Lord's Prayer, Our Father, &c.? and that too mechanically? O how far was he from such unprofitable and careless teaching! He shunned not to declare: that is, he kept back nothing, that was profitable. ver. 20. He testified both to the Jews and also to the Greeks repentance towards God, and*

*faith towards our Lord Jesus Christ.* ver. 21. *He declared unto them the whole counsel of God for their salvation.* ver. 27.

II. *Where did he teach?* Was it in churches only and assemblies? By no means: not only before the people, but also *from house to house*: ver. 20. not only all *publicly*, in their assembly, but also *every one* of them in particular, by himself. ver. 31.

III. *When did he teach?* On Sundays only and Holy-days? or only during Lent? No, not so: but *day and night, by the space of three years, that he abode at Ephesus*, ver. 31. *from the first day of his coming into Asia*, during the whole time of his stay. ver. 18.

IV. *How did he teach?* Was it harshly, and with contention? By no means: but *with all humility, and with many tears.* ver. 19.

V. *To what end did he teach?* May be for his own glory, and honour? No, indeed: he took no care whatever for himself; *neither counted he even his life dear unto him*; but so laboured, only that he might finish his course with joy, and the ministry, which he had received of the Lord Jesus, to testify the Gospel of the grace of God. ver. 24.

VI. *Under what circumstances did he preach?* Was he favoured by opportunity and ease? Far from it: he was hindered by *many trials and dangers, by the lying in wait of the Jews.* ver. 19.

VII. Lastly, had he any *profit*, however small, by his labours? any payment or return even for his necessary food and clothing? No! even this most due and reasonable tribute that wonderful teacher desired not. *I have coveted, says he, no man's silver, or gold, or apparel.* ver. 33. *His own hands ministered to his necessities*; and not to his only, but also to them that were with him; while he preached the Gospel both by day and night. ver. 34. And this was the reason that the same great teacher could so boldly at the last take his disciples to record, saying, *I am pure from the blood of all.* ver. 26.

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## CHAPTER II.

OF THE

### FIRST PART OF THE PRIEST'S DUTY,

THAT IS, OF THE

### INSTRUCTION OF HIS PARISHIONERS.

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#### PART II.

#### OF THAT INSTRUCTION, WHICH THE PRIEST OUGHT TO GIVE HIS PEOPLE BY DEED.

THE HEADS OF THIS PART ARE: I. TO SHEW THAT IT IS THE PRIEST'S DUTY TO TEACH HIS PEOPLE HOLY LIVING BY HIS OWN EXAMPLE. II. TO SET FORTH THOSE VIRTUES WHICH PECULIARLY BECOME PRIESTS, AS ENUMERATED BY THE APOSTLE PAUL: AND III. TO ADD SOME OTHERS WHICH ARE ALSO PROPER FOR PRIESTS.

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#### I.

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THE words of the teacher are so closely connected with his life and actions, that even heathen rhetoricians have laid it down for a rule, that no one can be a good orator, unless he be a good man. For they knew this, that if he who teaches virtue do not himself practise it, he gains no credit with his hearers for what he says: for they seeing him do one thing, but say another, think that he praises virtue for some bye end and interest of his own, not because virtue deserves praise in itself: else he would himself have practised it. Hence it comes, that he, who while he preaches virtue lives

amiss, can never speak out boldly, lest his own conscience should take him up and reply, *Physician, heal thyself!* (Luke iv. 23.) And Christ Himself says; *Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly, to cast out the mote that is in thy brother's eye.* (Mat. vii. 5. and in Psalm l.) *Why dost thou preach My laws, and takest My covenant within thy mouth? &c.* (v. 16. 20.) On the contrary, when the life of a preacher agrees with his preaching, such a one preaches boldly; being ready to say to every man in the words of Christ, *Which of you convinceth me of sin?* John viii. 46<sup>1</sup>.

<sup>1</sup> St. Chrysostom, Hom. v. on 2 Thess. says; *Great may be the teacher's boldness, when he can instruct his disciples from his own good deeds; as Paul, when he said; 'For ye yourselves know that it is fit for you to be like unto us:' and in truth he should teach much more by life, than by word.*

## II.

If even heathen oratory required from its professors a good life, much more surely the oratory of Gospel Preaching: for which cause Christ, when He sent the Apostles to preach, called them the light of the world: *Ye are the light of the world:* and at the same time explained in what this *light* should consist. *Let your light, said He, so shine before men, that they may see your good works, and glorify your Father, which is in heaven.* (Mat. v. 16.) and a little further on, (v. 19.) *Whosoever shall do and teach, he shall be called great in the kingdom of Heaven.* And He Himself describing the marks of a good pastor, among the rest lays down this: *When He putteth forth His sheep, He goeth before them, and the sheep follow Him, for they know His voice.* (John x. 4.) that is; it is not enough for a good Shepherd to call to his sheep with his voice only, but he must also lead them with the example of a virtuous life; that the sheep may follow by his track.

## III.

As Christ to the Apostles, so did the Apostles leave this rule to their successors the Bishops and Priests. Peter their chief, when he entreats the Priests to *feed the flock of God,*

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at the same time points out how to feed it, *not as being Lords over God's heritage, but as being ensamples to the flock.* (1 Pet. v. 2, 3.) And Paul, that other chief, teaches his son Timothy the same, saying; *Be thou an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity.* (1 Tim. iv. 12. and 2 Tim. iii. 10.) likewise Titus, when he says; *In all things shew thyself a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.* Tit. ii. 7, 8.

#### IV.

And they who have left us this rule for teachers to live holily, have also confirmed it by their own examples. Of our Lord Jesus Christ Himself, St. Luke at the beginning of the Acts of the Apostles has these words; *Jesus began to do, and teach*<sup>1</sup>. Of John the Baptist Christ Himself bare witness saying, *He was a burning and a shining light.* (John v. 35.) Paul dares to speak of himself thus: *I so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.* (1 Cor. ix. 26, 27.) Wherefore as he conformed himself to Christ, and followed Him in all things, so he exhorted his disciples also to do, saying; *Be ye like unto me, as I also to Christ.* (1 Cor. iv. 16.) *Be ye followers of me, as I also am of Christ.* And again: *Brethren, be ye like unto me, and mark them that walk so, as ye have us for an ensample.* Philipp. iii. 17.

<sup>1</sup> Clement of Alexandria, Strom. l. vi., says; *He is a true Priest of the Church, and a true Minister of the will of God, who both does and teaches what is of God.* And St. John Damascene, in his Parallels, quotes the following words from Didymus of Alexandria: *Then, at length, the teacher does his work, and his hearers believe him, when he teaches by his life and his deeds; as it is written, 'Jesus began to do and to teach.'*

#### V.

From what has been said above any one may see that the Priest's life should be to his doctrine even as one hand to its fellow, seconding and enforcing all he says to the edification

of his people<sup>1</sup>. Wherefore do thou, O Priest, whoever thou art, give heed to thyself, and strive to lead a life after Christ's pattern, that thou mayest be able to say with St. Paul, *Be ye like unto me*, as I also to Christ. But if thy life be not conformable to the preaching of the Gospel, then thy instructions, even though they should profit the people, will be to thyself only for heavier condemnation<sup>2</sup>. In fact however, such teaching is for the most part as regards the people also not only cold and powerless, as has been said above, but, what is more, even positively corrupting<sup>3</sup>; for it breeds in many a suspicion that faith is no more than a fable, and virtue only a pretext for covetousness: and so instead of causing the name of God to be glorified, it brings dishonour upon it; as it is written; *Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you.* (Rom. ii. 21. 24.) Wherefore the Lord threatens such teachers, saying; *Why dost thou preach My laws, and takest My covenant in thy mouth?* Psalm l. 16.

<sup>1</sup> St. Chrysostom, on Acts, Hom. i., writes thus: *See how Christ gave His words force by His actions: so also He bade His disciples to do. For this cause Paul also said, 'as ye have us for an ensample.'* (Philipp. iii. 17.) *for nothing is more frigid than a teacher, who only philosophizes in words: for this shews not a teacher, but a hyppocrite. Therefore the Apostles also taught first by life, and afterwards by word.*

Again, on 1 Tim., Hom. v., *The teacher should first teach himself; lest while he teach others, he himself become a cast-away. But let him have faith and a good conscience, and so let him teach others.* Again, Hom. x. *The Master should shine brighter than every light, and have his life without spot; that all may look on him, and conform their lives to his.* Again, Hom. xiii. *Be a pattern to believers, that is, to thy parishioners, in word, in life, in conversation, in charity, in faith, in purity; shewing thyself to all an example of good works: that is, be thyself the pattern life: stand as a model, as a breathing law, as a rule and directory of good living. For this kind of teacher should the Priest be.*

<sup>2</sup> Chrysostom, on Mat., Sermon. lxxii., says; *What can be more wretched*

than a teacher, who goes before his disciples, and leads them, with a life worthy of contempt, not of attention. For every one is worthy of condemnation, who transgresses the law; but much more does he, who is honoured with the calling of teacher, subject himself most justly to double and treble condemnation: first, because he transgresses; secondly, because, when he ought to amend others by his life, he corrupts them; and deserves so much the heavier punishment, in proportion as he has greater honour and more responsibility; thirdly, because the teacher does the greater mischief, in that he sins not simply as others, but also against his own teaching.

Again, on Rom., Sermon. vi., *The hearing of the law profits nothing, unless the doing of it follow: nor is this true of the hearing only, but of the teaching also, which is more than the hearing: nor will it be any excuse for the teacher, if he do not himself that which he teaches to others, but rather it will turn to his greater punishment.* And further on, in the same sermon: *What profit is there in teaching, if ye teach not yourselves, nor yourselves only, but others also, to do what is seemly? or, what is far crueller, if ye not only neglect to teach the things of the Law, but even teach what is contrary?* To the same purport is the whole sermon.

Prosper, on Augustine, says; *To teach well, but live ill, is nothing else, than to condemn thyself out of thine own mouth.*

<sup>3</sup> St. Chrysostom, on Acts, Mor. xxx., has the following: *Why art thou proud, that thou teachest with words? but this is easy, to philosophize in words: teach me by thy life: that is teaching indeed. Thou sayest that it is right to be humble, and drawest out a long discourse about this, and flourishest, without being ever at fault for words: but he is better than thee, who teaches me this by his actions. For teaching by words useth not to fall so deep into the soul as teaching by deeds: for without deeds, not only do thy words not profit, but rather they do harm. It is better to be silent. Why so? Because thou commendest to me a thing impossible: for I think that if thou, who sayest all this, doest it not, much more am I to be excused, who say nothing of the kind. For this cause the Prophet saith: 'But unto the ungodly said God, Why dost thou preach My laws?' for this is all the more harm, if any one teaching in words, overthrow his own doctrine by deeds: this it is that makes many evil livers in Churches.*

St. Jerome, Ep. ii. to Nepotianus, says; *See that thy life hinder not thy words: that when thou teachest in the Church, no one may say to thee, though in secret, 'Why doest thou not thyself, what thou teachest?' Thou art an admirable teacher, who, while thou eatest and drinkest, teachest temperance! At this rate a robber may inveigh against stealing!' Christ's Priest should have his lips, his heart, and his deeds all agreeing together.*

St. John Damascene, in his sermon on Icons, has the following passage: *Either teach not at all, or teach by thy life: lest, while thou invitest men by thy words, thou drive them away by thine actions.*

## VI.

“A Bishop must be blameless, the husband of one wife, vigilant, sober, devout, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not a brawler, not greedy of filthy lucre, but patient, not envious, not a lover of money; one that ruleth well his own house, having his children in subjection, with all gravity: for if a man know not how to rule his own house, how shall he take care of the Church of God? not a novice, lest being lifted up with pride, he fall into condemnation and into the net of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach, and the snare of the enemy.” On this subject ch. i. of the epistle to Titus treats at full. ver. 6, 7, 8, 9.

## VII.

BLAMELESS<sup>1</sup>: The first thing which the Holy Ghost by the Apostle requires is, that the Bishop or Priest be blameless; that is, as this word implies, free from all blame for any vice, or evil deed, of a disgraceful nature, of the fouler sort, and beyond natural and venial infirmities, such as murder, adultery, robbery, and the like: also, that he be free from those other vices which the Apostle enumerates: and not only so, but on the contrary, that he be adorned with every virtue. To this directly refers what the Apostle writes to Titus, (ch. i. 8.) *A Bishop, that is a Priest, must be just, and holy.* Both these words, like *blameless*, signify virtue in the general, including the whole band and choir of particular virtues, and especially all such as befit the teacher and pastor of the Church.

<sup>1</sup> To be *blameless* means, that a man be subject to no vice: so, to call a man *just* means, that he is adorned with all virtue. Thus were called Zacharias and Elizabeth. Luke i. 6. Thus Job; of whom it is written that he was *true, blameless, just, pious, eschewing every evil thing.* ch. i. 1. The same is also the sense of the word *holy* [*like*, in the Sl.]; since it represents a man, as being *like* unto God. What virtue then is not required of him, who is to be *like unto God?* and not merely called *Holy* or *Reverend* of men?

## VIII.

THE HUSBAND OF ONE WIFE: The Priest should be the husband of one wife. The Apostle does not say this, according to the interpretation of St. Chrysostom<sup>1</sup>, as laying down a law; that is, as if there could be no priest unmarried; but in this sense, that, if married, he ought not after the death of his wife to marry again.

<sup>1</sup> This way of understanding the Apostle's words is not only confirmed by the canons of the Councils, and the accordant interpretation of many of the Fathers, but is also sufficiently clear from the fifth chapter of the same Epistle: for the Apostle, requiring from her that is a widow indeed, that she be, in like manner, *the wife of one husband*, plainly distinguishes her from those widows, who, after the death of their husbands, *will marry again*. v. ii.

This virtue is therefore prescribed to the Priest, that he shew not in himself the fault of incontinence or softness, and so bring at once reproach on his order, and on himself shame and contempt. Wherefore the first canon of the Council of Neocæsarea orders, that if a Priest from the weakness of incontinence marry, he must cease from his ministry; but if he commit fornication, he is to be altogether degraded. *'Let the Priest who marries cease from his ministry: but if he commit fornication, or adultery, let him be degraded altogether, and placed among the penitents.'*

## IX.

VIGILANT, *νηφάλειον*: St. Chrysostom understands here especially vigilance of soul; that is, unceasing watchfulness over the flock entrusted to him. But neither ought we here to exclude bodily vigilance, or sobriety; since this greatly assists the other; and the spiritual cannot exist at all without the bodily<sup>1</sup>.

<sup>1</sup> Our Saviour Himself, when He exhorts us to watch for His coming, joins together both kinds of vigilance, or sobriety: *Let not your hearts be overcharged with surfeiting and drunkenness: and afterwards: Watch therefore, and pray, always*. Luke xxi. 34. 36. And the Apostle Peter, arming us against our adversary the devil, joins together sobriety and vigilance. 1 Pet. v. 8.

## X.

SOBER<sup>1</sup>, *σώφρονα*: This word denotes a man who has the knowledge and power to bridle all his affections, especially

fleshly lusts. Wherefore by the word *soberness* is often meant purity; and such purity, as stands not only in deeds but also in thoughts, which proceed out of the heart: (for *out of the heart proceed adulteries, &c.* Mat. xv. 19. Mark vii. 21, 22, 23. *these are the things which defile a man:*) and further extends to the eyes, to the lips, and to all the senses and movements of the body<sup>2</sup>. Similar to this is the expression *temperate*: (Tit. i. 8.) for if a man be temperate in meat and drink, such temperance is a part of soberness: but if we take the word in a wider sense, it applies not only to meat and drink, but also to all appetites and affections of the flesh, as St. Chrysostom also expounds it<sup>3</sup>: wherefore *temperate* in this wider sense means the same thing with *sober* in the first sense given to it above.

<sup>1</sup> *Sober*, in Greek Σώφρων, means, as St. Chrysostom explains it, on Rom., Hom. xx., a man who has a sound mind; with which the word used in our Russo-Slavonic version agrees; meaning a man of sound sense or reason, neither distorted, nor defective.

<sup>2</sup> Augustine says admirably; *Say not that ye have pure hearts, if ye have not also pure eyes: for an impure eye is the herald of an impure heart.* St. Chrysostom, on the Priesthood, B. iii. 3, has these words: *The Priest ought to be as pure, as if he stood in the very heaven itself, surrounded by the heavenly powers.*

<sup>3</sup> The same Father, on Tit., Mor. ii., writes thus: *It is not the man who fasts, that is here spoken of by the Apostle; but one that subdues all his affections; the tongue, the hands, the wanton eyes; for this is temperance, to give in to no vice.*

## XI.

It is to be noted that the vices opposed to sobriety or temperance, as fornication, adultery, and the like, are so deadly and foul, that they are utterly incompatible with the Priesthood. Wherefore by the canons of the holy Fathers<sup>1</sup> not only is the man himself, who is so defiled, judged unworthy of the Priesthood, but even a wife falling into such sin, though her husband be blameless, prevents him from being admitted to Orders, or from exercising his ministry, if already ordained<sup>2</sup>: and that there may not be so much as a suspicion of such evil, the canons of the Church forbid

Priests and Deacons, who are widowers, to keep in their houses any women except a mother, a sister, or aunt, &c.<sup>3</sup>

<sup>1</sup> Canon Apost. xxv. Neocæs. i. and ix. Can. of St. Basil iii.

<sup>2</sup> Canon Neocæs. viii. and of St. Basil the Great xxviii.

<sup>3</sup> Canon iii of I Œcum. Council. Canon v. of VI Œc. Council. Can. xviii. of VII Œc. Council. and Decret. Justin. LXXI.

## XII.

DEVOUT: The Apostle joins together *devotion* and *godly fear*: *Let us have*, he says, *grace, whereby we may serve God acceptably, with reverence and godly fear.* (Heb. xii. 28.) and in Acts x. 2. we read of Cornelius, that he was a *devout man, and one that feared God, which gave much alms to the people, and prayed to God alway.* Hence it clearly appears, that a devout man means one who fears God, and truly worships Him. This devotion is twofold: I. Inward and spiritual; when a man has devout faith, love, and fear to God, and worships Him in spirit and in truth: (John iv. 24.) II. Outward and bodily, which proceeds from the inward; when a man offers up prayers and thanksgivings to the Lord, and worships Him with his body; when he hears or reads the word of God with pleasure; and gives alms to the needy. This virtue, though requisite in every Christian, is for the Priest no less indispensable than the soul is for the body; especially when he stands before God's altar interceding for all, and calling down the Holy Ghost to consummate the awful Sacrifice.

But on this subject see below, in ch. IV., where the Priest's duty of prayer is treated at length.

## XIII.

OF GOOD BEHAVIOUR: This expression, like the original Greek word used by the Apostle, denotes a man who observes in all things that propriety which becomes his order; that is, in his actions, his words, his gait, his dress, his housekeeping, and the like. On this head it is to be noted that the canons of the Church, and the precepts of the holy Fathers forbid Bishops and Priests to keep luxurious tables<sup>1</sup>, to give in their own houses entertainments, or go readily to

those of others; to play the buffoon, to play cards, dance, or look on at dancing; to wear fine gowns, or go in dirt and tatters<sup>2</sup>; for the first in a Priest shews softness or vanity, while the second is a mark of hypocrisy<sup>3</sup>.

<sup>1</sup> Canon xv. of the fourth Council of Carthage runs thus: *Let a Bishop have a humble establishment and table, and strive to maintain the dignity of his order by faith and holy living.* The heathen historian Ammianus Marcellinus has written of the primitive Christian Bishops in these words: *Some Bishops by their simple diet, their great temperance in drink, and their plain clothing, present themselves pure and honourable in the eyes of the eternal God and His true worshippers.*

<sup>2</sup> Buffoonery is forbidden under pain of deposition, by can. Apost. xlii. and can. li. of VI Œcum. They are to leave companies, where there is dancing or playing, by canon xxiv. of VI Œcum. and by can. liii. Laodic. They are forbidden fine gowns, by can. xvi. of VII Œcum.

<sup>3</sup> Here may be mentioned, that Priests, who are present at Commemorations, are forbidden to take eatables home with them from the table, and thus disgrace their order. Can. xxvi. of Laodic.

#### XIV.

GIVEN TO HOSPITALITY<sup>1</sup>: If any house, then certainly that of the Bishop and the Priest more especially should be open to strangers, even as a general inn. For how shall the Priest exhort others to hospitality, if he shut his own door against strangers? Nor should he be kind to strangers only, but also to all those, who need his help. Especially should he succour the poor, and the sick, take care of the orphan, defend the widow, and the oppressed, and take the part of the innocent. But if poor Priests should deem this virtue impossible for them, as needing assistance themselves, let them, when so circumstanced, look to the Apostles, who worked with their own hands, and yet remembered the poor<sup>2</sup>, (Gal. ii. 10.) and supported the weak. (Acts xx. 35.) Besides this, they both may and should, after the example of the Apostles, move such of their Parishioners, as have ability, to practise this virtue. 1 Cor. xvi. 1. 2 Cor. viii. 19.

<sup>1</sup> St. Chrysostom, explaining the expression, *given to hospitality*, Serm. ii. on Tit. says; *He is given to hospitality, who makes himself a sharer in all that he has with the poor.*

CHAP.  
II.

2 See Can. Apost. lix. and Laodic. viii. Jerome, Ep. ii. to Nepotian, says; *It is the glory of Bishops to minister to the wants of the poor, but a disgrace for any Priest to seek to enrich himself.* And in another place: *If thou hast more than thou needest for thine own food and raiment, give it away; knowing that thou art bound to this.* And again: *He who leaves himself more than he needs, is as though he robbed others.*

## XV.

**APT TO TEACH:** *holding fast the faithful word as he has been taught:* (Tit. i. 9.) This quality, or excellence, of being *apt to teach*, is required of the Priest before all others; as St. Chrysostom also in commenting on this passage testifies: wherefore this has been treated of at length in our first Part. Here it needs only to mention, what those Priests should do, who contrary to the Apostolic command have been ordained without sufficient learning. There are two necessary resources to which such Priests must by all means betake themselves, that they be not altogether dumb: I. They must apply themselves with all diligence to the reading of the divine Scriptures, more especially of the New Testament: and also they must learn perfectly the Church Catechisms, and read them often through with attention; that they may be able to teach orally the doctrines of the faith, and rules of holy living. To this end the books of the holy Fathers also, especially of St. Chrysostom, are very necessary<sup>1</sup>: and the Priest should sometimes, at fitting seasons, read to the people a homily from St. Chrysostom, as well as expositions of the doctrines of the faith, and of the Lord's commandments, from the Catechetical books; or, if he be not able himself to do it, then he should employ his Deacon, or any good Clerk to do it in his stead. II. He ought to have his life so clearly marked by true holiness, that it may be as a loud trumpet, to awaken and incite all men to the fear of God, to devotion, and to imitation of his blameless and Christian conversation<sup>2</sup>. Great assistance towards furnishing Priests may also be derived from sacred and ecclesiastical history; and from sermons of modern preachers, as well as from the lives of the holy Fathers: and other narratives

which may suggest to the reader meditations on the working of God's Providence, will afford rich sources of instruction.

<sup>2</sup> Augustine, lib. iv. De Doct. Christ., says; *If any one be incapable of speaking either wisely, or eloquently, still he may live so, as not only to gain a reward to himself, but also afford a pattern to others; and thus his life will stand him in stead of abundance of words.*

## XVI.

NOT GIVEN TO WINE: Amongst other vices, which the Apostle endures not in a Priest of the Church, he reckons drunkenness. Of what innumerable other evils this one evil is the cause, both daily experieñce in the case of such as are given to it, and indeed one's own conscience, sufficiently shews; while how foul it is in God's sight, and how offensive to His Majesty, all may clearly see from His word. In the Old Testament drunkenness was forbidden to Priests under pain of death: *Ye shall drink no wine, nor strong drink, thou, nor thy sons with thee, when ye go into the Tabernacle of the testimony, nor when ye approach the Altar, lest ye die: and this shall be unto you a statute for ever throughout your generations.* (Levit. x. 9.) And again: *No Priest shall drink wine, when he entereth into the inner Court.* (Ezek. xlv. 21.) And in the New Testament the Holy Ghost by the Apostle (1 Cor. vi. 10. and Gal. v. 21.) saith expressly that, *drunkards shall not inherit the kingdom of God.* Yet, though drunkenness is a sin so grievous and deadly, there are very many in our time, who scarcely pass a day without indulging their sottish passion for drink<sup>1</sup>. Wherefore Christ's Church, following the will of God, by the canons both of the Apostles and of the Councils forbids not Priests only, but all clerks, not merely to be drunken, but even so much as to enter a tavern, under pain of deprivation and excommunication<sup>2</sup>.

<sup>1</sup> Gregory the Divine says; *Drunkenness in a layman is a grievous sin, in a clerk it is sacrilege.*

<sup>2</sup> Canon xlii Apost. runs thus: *Let any Bishop, Priest, or Deacon, who plays, or drinks, unless he leave it off, be deprived.* And Canon liv. *Let the Clerk, who without any necessity frequents taverns, be excommunicated.* Canon Laodic. xxiv.

## XVII.

NO STRIKER, NOT A BRAWLER: To the same effect is that which is written to Titus, *not self-willed, not soon angry*. The minister of Christ must not only be no striker, but neither must he be a brawler, rash, or self-willed: and since such things come of anger, so neither must he be soon angry. It is not fit, that is, that he be moved to anger lightly, or without just reason, or in any common and trivial matter: much more surely must it be monstrous in him to enter into disputes or quarrels<sup>1</sup>, whether about domestic and private matters, or any other: for not such as these only, but also all vain disputes and controversies about doctrine, tending to the display of self, not of truth, to one's own glory rather than God's, are forbidden to the clergy. (1 Tim. vi. 4, 5. And 2 Tim. ii. 14.) *Put them in remembrance, that they strive not about words, to no profit, but to the subverting of the hearers*. And (ver. 23, 24.) *Foolish and unlearned questions avoid, knowing that they do gender strifes: but the servant of the Lord must not strive, but be gentle unto all men*. Now a *striker* is not only he, who goes at his neighbour to fight with his fist or staff, but he also, who provokes with words, or gives offence to him that is weak; as it is written; *so sinning against the brethren, and striking their conscience, which is weak*. (1 Cor. viii. 12.) To the same purpose also is that word of Christ, which He spake of the careless and evil pastor; *and shall begin to strike his fellow-servants, and to eat and drink with the drunken*. Mat. xxiv. 49.

<sup>1</sup> Chrysostom, commenting on the word *striker*, on Tit. Mor. ii., has these words: *The teacher is the physician of souls; but the physician strikes not, but tends and heals what is sick and wounded*. Canons xxvi Apost. and lv of St. Basil the Great order, that the Priest who strikes any man, whether believer or unbeliever, *be deprived*.

## XVIII.

BUT PATIENT: Against the above-mentioned faults of anger, strife, and quarrelling, the best and most effective remedy will be patience; if only it be true patience, spring-

ing from godly poverty of spirit, and from the fear of the Lord, and perfected not by extraordinary outward or bodily abasement, but by thoughts of inward humility. Another sort of patience there is, which is feigned and hypocritical, put on for a time to gain praise from men: but this is displeasing to God, and hurtful to a man's own soul: whereof see in the Catechism, on the Beatitudes. But the Apostle here requires in the Priest true evangelical patience, whose fruits are; not to be soon angry, even though there be ground for anger; not to contend, still less to fight, but to give way; not to return provocation for provocation, but to walk as St. Peter saith of Christ; *When He was reviled, He reviled not again*, (1 Pet. ii. 23.) and as Paul writes; (1 Cor. iv. 12, 13.) *Being reviled we bless, being persecuted we are patient, being defamed we entreat*. But if any ill report or slanderous accusation be brought against the Priest, whether by any of his own parishioners, or his brethren of the clergy, in such case he should not keep silence, lest he strengthen the slander, and so give cause for suspicion: but he should without anger or contention evince his own innocence, and then forgive his traducers. Or should he go into court, he may there also lawfully and with clear conscience, without artifice or unfairness, seek his own, or strive to clear his own innocence, without any breach of the duty of patience: an example for which is set in the answer of the Apostle; Acts xxiv. 10, &c. to 21. xxv. 8. 10, 11. and xxvi. 2, &c. . 30.

## XIX.

NOT GREEDY<sup>1</sup>, NOT GIVEN TO FILTHY LUCRE, NOT ENVIOUS, NOT A LOVER OF MONEY: These vices are akin one to another: for as the love of money according to the Apostle is *the root of all evil*; so greediness, or the pursuit of filthy lucre, and envy, are as it were shoots springing from this root: and it is through these shoots alone, that the covetous spirit can be discerned. How grievous is the sin of covetousness, how terrible a passion in itself, and how destructive to the soul in its results, we may learn from hence, that the Apostle, besides

calling it *the root of all evils*, says in another place, that it is *idolatry*. (Colos. iii. 5.) And if the ministers of Christ are to be pure from such dreadful vices, they must have the single eye, free from evil, and the apostolical heart of Paul, (Acts xx. 33.) not the eye or heart of Judas; (John xii. 6. and xiii. 2. 27.) and besides must bear in mind that exhortation of the Apostle; *Do thou, O man of God, flee these things*; (the love of money, and of filthy lucre, and envy;) *and follow after* (here pointing to the remedy, and means of fleeing them) *righteousness, godliness, faith, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called.* 1 Tim. vi. 11, 12. To the same purpose are 1 Pet. v. 2. and 1 Thess. ii. 5. In accordance with which injunctions Christ's Church, to turn away her ministers from improper gains<sup>2</sup>, sets before them the Canons of the Apostles, and of the Councils, denouncing not only deprivation but excommunication and anathema against such as offend.

<sup>1</sup> In the Russian version at 1 Tim. iii. 3. there is a word, which we have rendered *greedy*, while in the Epistle to Titus (i. 7.) there is another, which we have rendered *a lover of filthy lucre*: but in the original Greek there is only one and the same word, *αἰσχροκερδής*, which in both places designates a man who makes sordid gains: and so *greediness* and *the love of filthy lucre* are but two names for one thing, the seeking of improper gain; which may be done in various ways unbecoming the Priesthood.

<sup>2</sup> There are many ways of making sordid gain, which are unbecoming the spiritual order; but here we will mention only some: I. Usury, when a minister of the Church takes usury, or increase: this is forbidden by the canons under pain of deprivation: Can. Apost. xlv. 1 Œc. Counc. xvi. vi Œc. Counc. x. II. Illicit buying and selling: this offence is forbidden by canon ix of the sixth Council. III. Worldly traffick: to trade, or traffick, and follow other pursuits for gain is forbidden to the Stewards of the divine Mysteries both by the word of God, (2 Tim. ii. 4.) and by the canons of the holy Fathers. Can. Apost. vi. xx. lxxxi. IV. The exaction of money for spiritual ministrations: this the Lord Himself forbids, saying, *Freely ye have received, freely give.* And canon xxiii of the Sixth Council subjects a Priest to degradation for taking any pay whatever.

Jerome, in his epistle to Nepotianus, says; *If any clerk by worldly business, from being poor has become rich, from being mean has become respectable, do thou flee him as the plague.*

## XX.

ONE THAT RULETH WELL HIS OWN HOUSE, HAVING HIS CHILDREN IN SUBJECTION WITH ALL GRAVITY: Remember, O Priest, Eli, that High-Priest in the Old Testament, whom God spared not, but punished for the disorders of his profligate sons; (1 Kings iv. 18.) and take thought for thyself, that thou too fall not under a similar, and still more severe punishment, both for thine own house, and for God's, that is, for the flock entrusted to thee, which thou art bound to guide into the way of salvation. But what earnest of ruling well God's household should he give, who seeks to be raised to the Order of Priesthood, or has been raised to it already? The Apostle Paul prescribes for such a one, that he shall first have made trial, and approved himself, by *ruling well his own house*<sup>1</sup>. *For if a man, he says, know not how to rule his own house, how shall he take care of the Church of God?* (1 Tim. iii. 5.<sup>2</sup>) Hence it is plain that it is the Priest's duty to give diligent heed both to his own house, and still more to the salvation of his flock; as it is written, *Be thou diligent to know the souls of thy flocks, and give thy heart to thy herds.* Prov. xxvii. 23.

<sup>1</sup> To the ruling of the house it belongs, that the Priest instruct all his household in sound faith and holy living: that his wife, according to the apostolic precept, *be grave, not a slanderer, sober, faithful in all things*: 1 Tim. iii. 11. that his children should in like manner *be faithful, not accused of riot, or unruly.* Tit. i. 6. The same is insisted on by the canons: *No one is to be ordained Priest, who has not first brought all in his house to believe the faith.* iv Coune. (Ecum. canon xiv. and canon xxxvi Carth. *The Priests' wives must not dance, nor indulge in foolish jesting, nor commit adultery.* Can. Apost. xviii. Of the religious bringing up of children, see canon xxxv of the Conneil of Carthage.

<sup>2</sup> Chrysostom, on Tit., Mor. ii., writes thus: *If any one cannot be a teacher even for his own children, how shall he teach others? If he cannot rule those, whom he has had with him, and bred up from infancy, and over whom he has authority both by law and by nature, how can he profit others? Certainly, unless there had been in the Father the greatest softness or carelessness, he would not have suffered those under him to grow up evil.*

## XXI.

NOT A NOVICE, LEST BEING LIFTED UP WITH PRIDE<sup>1</sup>, HE FALL INTO CONDEMNATION, AND INTO THE SNARE OF THE DEVIL. To secure that the Priest be neither a novice, nor imperfectly instructed in the doctrines of our holy faith, belongs solely to the care and attention of the Bishop: wherefore nothing shall be here said of this, except what the Apostle has admonished us concerning pride. For this also is one of the virtues required in the Priest, that he be not proud, but humble-minded. The Apostle requires this of the pastor of the Church, when he writes in his epistle to Titus; *not self-willed*: (ch. i. 7.) for self-will, or undue self-love, is precisely the source of pride and arrogance.

1 That the Priest may not be subject to this passion, let him ever remember that he is indeed a minister of Christ, but of that Christ, *Who was humble, and meek*: Mat. xii. 19. that he is a successor of the Apostles, but of those Apostles, who *being reviled, blessed*. And to this end it is further necessary, that the Priest deal not with his parishioners in a lordly manner: for this was forbidden to His Apostles even by our High-Priest Himself, the Lord Jesus Christ. Luke xxii. 24, &c. 1 Pet. v. 2. and 2 Corinth. i. 24.

## XXII.

MOREOVER HE, THE PRIEST, MUST HAVE A GOOD REPORT OF THEM, WHICH ARE WITHOUT, LEST HE FALL INTO REPROACH, AND THE SNARE OF THE ENEMY: By *them, which are without*, are to be understood aliens in faith, especially idolaters, and others, who believe not in Christ; amongst whom the primitive Church of the Apostles grew up as a lily among thorns. Who is there, that sees not from hence, that the Priest should be indeed blameless, and, as St. Chrysostom teaches, brighter than even the sun's rays? For if reproach even from aliens in faith, reproach oftener without than with reason, be amiss for him, then how much more must any reproach from his own orthodox Christian brethren, especially from his own flock, or from any such as are cognizant of his life, as being more worthy of credit, be a still greater snare and hindrance to him in the work of his ministry!<sup>1</sup>

<sup>1</sup> Chrysostom, on Acts xx., Mor. xlv., has these words; *This is the virtue of the teacher, to have his disciples witnesses of his good works.*

## XXIII.

Here it will be not improper to notice, that the Priest must not be *double-tongued*<sup>1</sup>; in like manner as the Apostle requires of Deacons in the same chapter, (1 Tim. iii. 8.) and thereby plainly implies the same of Priests.

<sup>1</sup> By this word, *double-tongued*, is to be understood not only a cheat or a liar, but also a slanderer, and tattler, and that, too, even though there be ground for his tales. And here we must mention that dreadful kind of lying, joined with greediness of filthy lucre, which invents miracles; and relates in God's name visions and apparitions, which have never occurred; and makes superstitious observations, which are all one with sorcery. Let all such wicked impostors listen to this word of God: *Woe unto them that prophesy out of their own heart; who walk after their own spirit; but have seen nothing at all. Have ye not seen a lying vision, and have ye not spoken vain sorceries? And ye say, The Lord saith: albeit I have not spoken. Wherefore, say unto them; Thus saith the Lord God: Because ye have spoken lying words, and divined vanities, therefore, behold, I am against you, saith the Lord God. And I will stretch out My hand upon the Prophets that see lies, and that prophesy vanity.* Ezek. xiii. 3, 7, 8, 9.

## XXIV.

Besides the above-mentioned virtues, some others are by the Lord's commandment required of Priests, as proper for their life and calling: *Be ye wise as serpents, and harmless as doves.* (Mat. x. 16.) *Traffick till I come.* (Luke xix. 13.) *In your patience possess ye your souls.* (Ib. xxi. 19.) *Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except ye abide in Me.* (John xv. 4.) *I have chosen you, and ordained you, that ye should go, and bring forth fruit.* (Ib. ver. 16.) All these injunctions require of Priests, that they, following their Lord Christ, and making themselves one with Him, both be prudent, modest, and discreet in their daily conversation with all men, and also in the duties of their calling attentive, correct, and indefatigable, and in afflictions patient, strong-hearted, and invincible.

## XXV.

The Apostle says ; *Unto the Jews I became as a Jew, that I might gain the Jews : to the weak became I as weak, that I might gain the weak : I am made all things to all men, that I may by all means save some : And again ; I therefore so run, not as uncertainly ; so fight I, not as one that beateth the air ; but I mortify my body, &c.* By this description of himself he sets himself before all Priests as a pattern no less of that wise and blameless conversation with all men, which becomes a pastor, than of the special labours and exercises of an Apostle. And yet, while he was engaged in such vast labours, and in such arduous exercises, he was deeply humble-minded : *Brethren, he says, I count not myself to have apprehended : but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before<sup>1</sup>, I press toward the mark, for the prize of the high calling of God in Christ Jesus.* In the same way it is the duty of every Pastor who exerceises himself in all the virtues above-mentioned, not to think highly of himself, but, forgetting all his own attainments, to reach forth, like a good soldier of Jesus Christ, to those still greater labours, and still more arduous exercises, which are before him. To this the same Apostle urges us, when he says ; *So run, that ye may obtain : . . and, mark them which walk so as ye have us for an example.* 1 Cor. ix. 20 . . 27. Philipp. iii. 13 . . 17.

<sup>1</sup> Chrysostom, Hom. xii. on Philipp., writes thus : *Nothing so spoils and ruins our success, as the thought of the good that we have done : for this begets in us a double evil ; both making us more remiss, and tempting us to pride. For this cause Paul, seeing how very prone our nature is to sloth, teaches us humility by those words of his, ‘ Brethren, I count not myself, &c.’*

## XXVI.

That the Priest, according to the instructions given above, be free from vices, and adorned pre-eminently not only with those virtues mentioned above, but also with all others needful for the Priesthood, the Apostle most powerfully exhorts, and almost adjures him, when he says in the same chapter ;

(1 Tim. iii. 14, 15.) *These things write I unto thee, that thou mightest know how to behave thyself in the house of God, which is the Church of the living God: as if he had said: O Timothy, know both thou, and whosoever is to come after thee, that to be a Priest in the house of the living God, to teach God's people, to offer, and minister Sacraments, and to intercede for the whole world, is such a work as none other man is fit for, than he whom I have now described. And for this he gives, in ver. 16 of the same chapter, the following deep reason: God was manifested in the flesh. This is the great mystery of godliness: This it is that teacheth us all, and requires of us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly<sup>1</sup> in this present world.* Tit. ii. 12.

<sup>1</sup> Under these words *soberly, righteously, and godly*, the Apostle includes generally all Christian duties, whether to God, to our neighbour, or to ourselves.

## XXVII.

We will conclude this Part with two general virtues, those of *fidelity* and *wisdom*, by which Christ Himself describes such of His stewards, as shall be perfect, and by so doing plainly requires of them these same virtues in a more especial manner. *Who is, saith He, that faithful and wise steward, whom the Lord shall make ruler over His household, to give them their portion of meat in due season?* (Luke xii. 42. Mat. xxiv. 45.) Such fidelity and wisdom consists, as is represented to us by the Gospel, in nothing else than this; that the steward of God's house pass not the time of his occupancy in eating and drinking himself, and in getting drunk, from his stewardship, but in diligently distributing food to others in due season, both by doctrine, and by Sacraments, and by prayer to God; and in all this *seek not his own things, but the things that be Jesus Christ's.* (Philipp. ii. 21.) Such wisdom and fidelity are so great a part of the Priest's duty, that they will secure the presence of all other virtues, and so render the Priest himself in the work of his ministry a workman *needing not to be ashamed.* Wherefore also Paul, when he describes an Apostle

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and the successor of an Apostle, a Bishop or Priest, requires of him wisdom with *faithfulness*, as the soul by which he is to be animated; writing thus; *Moreover, it is required in stewards, that a man be found faithful.* (1 Cor. iv. 2.) On the other hand, if this fidelity and wisdom be wanting, what are virtues but a mere semblance and mask? or what is a steward but a whitened sepulchre, shewing itself outwardly with a fair inscription, but within full of hypoerisy and lies? And what are such stewards to expect? Christ Himself answers: *The Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder: O how fearful a punishment! and shall appoint him his portion with the unbelievers.* This shall be the lot of the careless and unfaithful Pastor. *There shall be weeping and gnashing of teeth.* Mat. xxiv. 50, 51.

# CHAPTER III.

OF THE

THIRD PART OF THE PRIEST'S DUTY,

THAT IS, OF

MINISTERING ABOUT SACRAMENTS.

THAT TO MINISTER IN SACRAMENTS [MYSTERIES SL.] IS THE PECULIAR WORK OF THE PRIESTHOOD IS SUFFICIENTLY SHEWN BY ST. PAUL IN THAT PLACE, WHERE HE DESCRIBES HIMSELF AND ALL HIS SUCCESSORS IN THESE WORDS; "LET A MAN SO ACCOUNT OF US AS OF THE MINISTERS OF CHRIST, AND STEWARDS OF THE SACRAMENTS OF GOD." 1 COR. IV. 1.

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## I.

WHAT a Mystery, or mysterious Rite Divinely-ordained is, and how many Holy Mysteries [or Sacraments] the Apostolic Eastern Church reckons, and whether all Sacraments are of equal virtue or necessity, may be found set forth at length in the Catechetical books: while in what order and manner the same Sacraments are to be ministered, the Office-books of the Church, and for the holy Eucharist, more particularly, the Priest's Service-books, sufficiently explain. Wherefore no more is left for us to do here, than to set down some propositions concerning those pre-requisites or conjoint conditions, without which Sacraments profit nothing the receiver, may rather often become sin, either to the receiver, or to the giver, or to both. Such conditions are partly general, and refer equally to all Sacraments, partly special,

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CHAP. and belong to each one of them, according to its particular  
III. character.

PROPOSITIONS RELATING TO ALL THE  
SACRAMENTS GENERALLY.

II.

It is the Priest's duty before he administers any Sacrament to teach him who desires to receive it, if he be ignorant, what is the virtue of the same Sacrament; to what end it was instituted; and what is signified by its outward form or matter: for instance, in Baptism, what is signified by the water, which has of its own nature virtue only to wash away bodily defilement; in Unction with Chrism, what is signified by the Ointment of sweet odours; and so forth. For if he, to whom the Sacrament is administered, be left uninstructed of this, he will not know himself what he receives: consequently, neither can he have faith<sup>1</sup>, which naturally follows only upon the knowledge of what is to be believed; and so he will not receive that grace of God, which is given in the Sacrament<sup>2</sup>: for our faith alone is the hand by which we receive all those gifts of God, which have been obtained for us by our Lord Jesus Christ. Acts x. 43. xv. 9. Rom. iii. 22. 25.

<sup>1</sup> That it is impossible to have faith without having been taught what to believe, the Apostle signifies, saying; *How shall they believe on Him, of Whom they have not heard?* Rom. x. 14. *Faith cometh by hearing, and hearing by the word of God*; that is, faith springeth in man not from any human discourse, but from the preaching of the word of God. Proof enough of this is given in the Acts of the Apostles, which describe the conversion of the Jews and Gentiles to the faith of Christ, and this faith springing up and established by nothing else, than the hearing and reception of the preaching of the Gospel.

<sup>2</sup> *Preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.* Mark xvi. 16. *He that believeth on Him shall not be condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.* John iii. 18.

III.

Since faith in the holy Sacraments is but one part or article dependent upon others, the Priest in explaining any Sacra-

ment, should question him who desires to receive it, whether he knows those prior articles of the faith, which are necessary to salvation; as, of the Holy Trinity; of our Lord Jesus Christ; and so on through the Creed? and if not, then he must teach him those first; that so he may be the better able to understand the grace of that Sacrament, which he is to receive, and savingly to believe in it<sup>1</sup>.

<sup>1</sup> For the better understanding of the propositions here above written, it will not be improper in this place to say somewhat briefly of saving faith; what, and of what nature it is. Saving faith is the undoubting reception of the Gospel of Christ in the heart of a man brought to penitence: and such faith is called *unfeigned, hearty, and lively*. There are two other kinds of faith opposed to this: one, a hypocritical faith, which is not hearty; as when any one believes not really that the Gospel of Christ is true, but still shews himself outwardly believing, as if he were a Christian: and this faith is very offensive to God, and may rightly be called an ill faith, or infidelity. Of such men the Apostle says; *They profess that they know God, but in works they deny Him*; that is by not believing Christ's Gospel, and by not owning Christ to be the Sou of God; *being abominable, and disobedient*. Tit. i. 16. Another kind of faith, no less unprofitable, is when a man believes that the Gospel of Christ is true, but repents not of his sins, nor seeks pardon of them from God through Christ Jesus, but is careless about holy living, and without fear. This faith is dead, un lively, and unfruitful, and therefore insufficient for salvation. Of such faith it is that the Apostle James writes in ch. ii. of his Epistle. Hence we may learn that to believe savingly is nothing else than, with knowledge of those articles of faith which are most necessary to salvation, to believe undoubtingly in Jesus Christ, and live according to His holy commandment orderly, in good works; repenting at the same time heartily of all past sins, and asking with the whole heart forgiveness of them of God, trusting for this in the blood of our Saviour Jesus Christ.

#### IV.

From the above propositions it is plain that there neither can be faith without knowledge, nor knowledge without preaching and instruction; and that in such as have not faith Sacraments do not exhibit the divine virtue and grace. Consequently, until the ignorant shall have been taught the most necessary articles of faith, the Priest cannot savingly administer to them the Sacraments: since such persons, even

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though they be not reckoned among unbelievers, are clearly not far removed from them.

#### V.

In like manner is it unlawful to administer to heretics, who receive not the doctrine of the Gospel, any Sacrament, in any way whatever, until they become converts to orthodoxy; according to that which is written; *Give not holy things to dogs. Cast not your pearls before swine.* Mat. vii. 6.

#### VI.

If at all times Priests are bound at their peril to take care that they be not in any grievous or deadly sin uncleansed by penitence, much more are they so bound at the time of ministering any Sacrament: for otherwise the Priest's sin, though it prevent not the grace of God from flowing on him who worthily receives the Sacrament, yet is doubled upon the Priest himself, who in his impurity touches the Holy Thing and the Arks of the Holy Ghost, Who dwelleth in the Sacraments. Even the priests of the Old Testament, who had to enter into the tabernacle of witness, were commanded by God oft-times to wash their hands and their feet, lest they should die: (Exod. xxx. 19. 21. and xl. 31.) that so they might be led by the ablution of bodily impurity to the washing away of the spiritual filthiness of sin. Wherefore the Priests of the New Testament should ever bear in mind this command of the Apostle; *Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* 2 Cor. vii. 1.

#### VII.

Much more still are Priests bound when ministering about Sacraments not to be in liquor. For if they have their mind darkened, and so perchance omit or change any thing in the outward form pertaining to the essence of the Sacrament, as for instance, in Baptism, if they should forget to pronounce the words necessary for the completion of this Sacrament, they would bring themselves under the severest condemnation both of God and of His Church.

## VIII.

Let the Priest for the above reasons be exceedingly careful in no way to omit or change those things, which pertain to the essence of any Sacrament, and which are called its matter and form : let him also take care to go through all the ritual accompaniments of the holy Sacraments, and all the other orders and forms of the Church, with faith : *for without faith it is impossible to please God.* (Heb. xi. 5.) and again : *Whatsoever is not of faith, is sin :* (Rom. xiv. 23.) and with all attention to the instruction and edification of him, who is to receive the Sacrament ; not hurriedly, nor drowsily, but remembering that awful denunciation ; *Cursed be every one that doeth the work of the Lord negligently.* Jer. xlviii. 10.

## IX.

Lastly, in the actual administration of the Sacraments, the Priest should remember this also, that if the selling of holy things is so utterly forbidden, that he, who on giving the Communion asks even a single farthing from the communicant, incurs degradation<sup>1</sup>, it necessarily follows that he ought to be rigidly careful to seek nothing in return for the ministration of Sacraments, according to that word of the Lord ; *Freely ye have received, freely give :* (Mat. x. 8.) but content himself with voluntary offerings<sup>2</sup> ; which should certainly be made ; according to the word of the Lord in the same chapter ; (ver. 10,) *The workman is worthy of his hire.* And the Apostle says ; *The Lord hath ordained, that they which preach the Gospel, should live of the Gospel.* 1 Cor. ix. 14.

<sup>1</sup> Canon xxiii. of vi Coune. Œcum. has these words ; *If the Priest, who communicates the people in the all-pure Mysteries, that is, the all-pure Body and all-pure Blood of our Lord Jesus Christ, asks so much as a farthing, or any thing else whatever from the communicant, let him be degraded.*

<sup>2</sup> If any Priest with his clerks be so poor as to want what is necessary for their maintenance, he may at some other time than when he is ministering Sacraments, (of which there is mention in the Spiritual Regulation also, in the appendix On the Clergy, Can. xxii.) ask his parishioners for assistance, in the spirit of the Apostle's teaching ; *Who goeth a warfare at any time at his own charges ? Who planteth a vineyard, and eateth not of*

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*the fruit thereof; or who feedeth a flock, and eateth not of the milk of the flock ? etc.* in the chapter quoted above, 1 Cor. ix. 7. 11, 12. The same is likewise ordered by an Imperial Edict of the year MDCXXIII.

PROPOSITIONS RELATING TO EACH SACRAMENT IN  
PARTICULAR, AND FIRST TO THE SACRAMENT  
OF HOLY BAPTISM.

X.

In baptizing children, it is the Priest's duty to see that the godfather or godmother be an orthodox believer, and know those articles of the faith which are necessary to salvation: inasmuch as the sponsor here stands in place of the infant baptized, and makes answers for him to God; (1 Pct. iii. 21.) repeating the Creed; and so is bound, when his spiritual son, whom he receives from the font, begins to grow up, and has no other instructors, to teach him the faith and God's law, and do his best to put him in mind of his vows made at Baptism, and of the virtue of that Sacrament; so that the child himself may solidly learn and understand the same<sup>1</sup>: all which cannot be done by any, who are either ignorant themselves, or aliens from the faith<sup>2</sup>.

<sup>1</sup> Augustine, Serm. cccxii. writes thus: *Above all, I would have you, whether men or women, who have stood godfathers or godmothers to children, to know this; that ye are sureties for them, whom ye have taken up from the holy laver: and therefore ye ought continually to exhort them to keep purity, to love right, to hold to love: but above all, be sure both to know yourselves, and to teach your god-children the Creed, and the Lord's Prayer.*

<sup>2</sup> Young children, by reason that they are as yet uninstructed in the faith, are unfit for the office of sponsor; while aliens in faith are unfit, because the Creed with them is corrupted or mutilated, as with the Romans. the Protestants, and the Reformed; and if they should instruct the child, they would naturally pervert it to their own belief. If, however, for political reasons it be ever tolerated, that an alien in faith stand sponsor, he should be made to read the Creed of our Church; and one orthodox sponsor is all that is required.

XI.

As for persons of riper years, who from Judaism, Mahomedanism, or Idolatry, come to Baptism, the Priest must

first teach such the articles of the Christian faith<sup>1</sup>, refuting at the same time thoroughly the soul-destroying error, in which they have formerly been held: after which he should explain to them the grace and power of Baptism; and so, with permission of his Bishop, baptize them according to the Order set forth in the Office-book. Notwithstanding, if any such person, so turning from false religion to the service of Christ, chance to be in sickness, in such case it will be right for the Priest, even after a very slight instruction concerning the Holy Trinity and Jesus Christ, to baptize him; leaving to a future time, in case of recovery, the duty of instructing him more thoroughly<sup>2</sup>.

<sup>1</sup> Canon lxxviii. of the Council in Trullo has these words: *Let him who seeks to be illuminated by Holy Baptism, be made to confess the faith.* And the Gloss: *It is requisite that he who comes to Divine Baptism should learn the faith; that is, to repeat, 'I believe in one God, &c.'* and recite this Creed before the Bishop, or before the Priests. On the same subject is canon xlv. Laodic.

<sup>2</sup> See canon xlvi. of the same Council; and canon xlv. Carth.

## XII.

There are some ignorant men among the clergy who would rebaptize Romans, as well as Lutherans and Calvinists, when they come over to the Eastern Church; while the schismatics among ourselves are not ashamed even to rebaptize those of their people who fall away from the Church, in order to go over to their errors. But the seventh canon of the second Œcumenical Council sufficiently refutes both the ignorance of the first, and the blindness of the last: for that holy Council in the canon cited forbids to rebaptize not only such as the Romans, Lutherans, and Calvinists, (who all clearly confess the Holy Trinity, and admit the work of our salvation accomplished by the Incarnation of the Son of God,) but even the Arians themselves, and the Macedonians, or Pneumatomachi, with other heretics named in the same canon; and orders that they should only be made to renounce and anathematize both their own, and all other heresies, and so be received by Unction with the Holy Chrism.

In order to know what hereties ought to be baptized, any one may consult the eighth canon of the same Council<sup>1</sup>.

<sup>1</sup> In accordance with the above eighth canon of the second Œcumenical Council is to be understood Can. xlvii. Apost.

## XIII.

The place of baptism ought to be in the Church, by canon lix. of the sixth Œcumenical Council: notwithstanding, in case of necessity, as for instance, when the child is weak, or the weather very severe, and the Church at some distance, baptism may be performed in private houses.

## XIV.

In the case of a child being dangerously weak or sickly, if no Priest be at hand, a lay person may baptize, that is, plunge the child in water, pronouncing the necessary form, *The servant of God N. is baptized in the Name of the Father, &c.*: Wherefore, the Priest should teach his parishioners, and not men only, but even women, who may be present at births, how to act in such circumstances: at the same time he should instruct them always in such cases to give him immediate notice. Any person, by whose negligence a child dies unbaptized, is by can. lxxviii. of the Nomocanon to be withheld from the Communion for three years, and must do penance by two hundred prostrations daily, and fast the monday, wednesday, and friday in every week. However, every baptism so performed by a lay person should, if the child live, be filled up by the Priest with prayers and other ceremonies, according to the ritual.

## XV.

Children still-born are not to be baptized; but the mother who misearries should be examined by her Confessor, whether she has not been herself the cause of her own miscarriage by negligence; or even, it may be, wilfully: and if it appear to be so, then the Priest should impose penance on the woman, as for an involuntary homicide; or, if it has been wilful, as for murder; according to the injunctions of the holy Canons<sup>1</sup>.

<sup>1</sup> Coune. Ancyr. xxi. vi Œcum. xci. Basil the Great.

## XVI.

Foundlings, unless there be some sufficient testimony whether they be baptized or no, even though a paper be found with them declaring them to be baptized, such paper having no name attached to it, nor naming the Priest who has performed the baptism, are without any question to be baptized; according to canons lxxiii. Counc. Carth. and lxxxv. of the sixth Œcumenical<sup>1</sup>.

<sup>1</sup> Peter Mogila, Metropolitan of Kieff, in the Office-book edited by him, gives this direction: *It is not amiss, when baptizing in such cases, to add some words in the form itself, thus: 'The servant of God N. is baptized, if he be not already baptized, in the Name of the Father, &c.'*

## XVII.

We have said above of the duty of God-parents, that they ought to do their best to teach children after baptism the faith and law of God, as soon as they begin to grow up; and we added, *if there be no other instructor*: for this duty belongs specially to the Priest. Wherefore he will be only doing his duty, if every Sunday and holy-day he calls the young people together to the church or school some time in the afternoon, and there instructs them.

## XVIII.

This instruction should consist in the explanation of the Catechism: in which the first and chief thing is to put them in mind of their baptism, and what they promised or vowed therein; whom they renounced; to Whom they joined themselves; that they then received from their heavenly Father, for the merits of Jesus Christ, remission of their sins; that they bound themselves to devote their lives to a holy obedience to God; that they put on the new man; that is, received new inclinations and powers by grace implanting in the understanding an enlightened knowledge of God, of virtue, and of the true happiness of man, and in the heart love and zeal towards God, and trust in the exceeding love of their heavenly Father; that the white robe given them at their baptism signified the innocence, with which they were

then endued; the lighted candle, the lighting of their heart with love to God; and so forth. All this should be diligently instilled into them in their tender years; so that no occasion be given to evil propensities to gather strength in them, but rather they may be continually stirred up to the love of virtue and godly living: for childhood, like a vessel of earthen-ware, with whatever it be filled, whether good or bad, will give out an odour afterwards accordingly. And thus, while children are young, it is the duty of their God-parents to teach them at home, and of the Priest still more to teach them in the church, as has been said.

WITH RESPECT TO THE SACRAMENT OF UNCTION  
WITH CHRISM

XIX.

For Unction with Chrism, as it is administered conjointly with Baptism, nearly the same remarks are proper as for Baptism itself: that is to say; I. The grace and intent of the Unction should be explained beforehand to the recipient, if his age admit of it; or, in the case of children, when they are old enough to understand. II. The Priest must be provided with the proper Chrism, or Ointment of sweet odour, consecrated by the Bishop; and must be able to pronounce without hesitation the form of words at Anointing; and know what parts of the body are to be anointed. III. The church is the place for the application of the holy Chrism, unless necessity require otherwise. IV. In case of doubt whether any one has been already Anointed or no, he is to be Anointed without hesitation. V. No lay person can minister this Sacrament, even though there be danger of death. VI. With regard to heretics or schismatics, who come over to the true faith, in order to know which of them are to be Anointed, and which are to be received without Unction, upon merely abjuring heresy and schism, the Priest should consult the larger Office-book, and the Order for Uniting Aliens in Faith to the Orthodox Eastern Church: folio lxxix. over the leaf.

WITH RESPECT TO THE SACRAMENT OF PENITENCE.

## XX.

The Sacrament of Penitence exceeds all the other sacramental ministrations, which the Priest has to perform, in difficulty and responsibility: for it requires a peculiar kind of skill, and very great discretion and diligence; and that for this cause, that here the Priest is a spiritual physician, whose office is with sick people, and those too sick of many and divers diseases. Often in one and the same soul there are many old and putrifying wounds, which have corrupted all the parts of its substance, and all its vital powers: and further, it is the unhappiness of people labouring under such diseases, that they either feel no weight from them; or conceal them from their physician; or lastly, after putting themselves into his hands, do not endure the necessary remedies. Wherefore also it will be fitting for us to give our instructions on this Sacrament more at length, noting what it is the Priest's duty to do, I. Before hearing any confession: II. At the time itself of confession, when also this Sacrament is completed by Absolution: III. After confession.

## XXI.

## BEFORE CONFESSION.

As confession is usually made with us during the four Fasts, the Priest should every day at these seasons teach his parishioners in what acts true penitence consists; that is, should shew them what the penitent must do: I. He must get a knowledge of his sins, and recall to mind, so far as ever he can, all that he has done amiss by deed, word, and thought: and first, whatever he has committed knowingly, and wilfully, for which his conscience pricks him, or pricked him at the time: II. Having such knowledge of his sins, he must repent, and be sorry for their commission, for having so angered the Lord, and subjected himself to His righteous judgment: III. He must confess them before God in prayer continually, and before the Priest also, as having the power

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of absolution, at convenient season : IV. When he asks mercy of God<sup>1</sup>, he must have before his eyes Jesus Christ crucified, and trust only to His merits for the remission of sin : V. He must firmly resolve not to relapse into sin, but to begin a new life, according to God's commandments, to be led in bringing forth worthy fruits of repentance.

<sup>1</sup> He who has fallen into any grievous sin, especially into any fierce or vehement passion of the flesh, ought not to wait the usual time for confession, but should return as soon as possible after his fall with true repentance to God, and go to confession ; and so having received for his wound such treatment as may be suitable, pray to God with his whole heart to forgive him. For in this way the violent impulse of passion may be bridled, and the sin prevented from gaining ground : and even though it be already confirmed, and have begun to have the mastery over its victim, still by this means it will be weakened ; and so he may, by God's grace, obtain deliverance from his cruel tormentor ; whereof otherwise the hope would be very doubtful. For this cause Jesus the son of Sirach writes thus : *Make no tarrying to turn to the Lord, and put not off from day to day : for suddenly shall the wrath of the Lord go forth, and thou shalt perish in the day of vengeance.* ch. v. 8, 9. and xviii. 20, 23.

St. Chrysostom, on Heb., Mor. xxii., writes thus : *To put off confession is ruin and fear ; but not to put it off is certain and sure salvation :* and more to the same purpose ; for which see the homily itself.

## XXII.

*By the law is the knowledge of sin :* (Rom. iii. 20. and vii. 7.) and therefore he, who would know his own faults, should look into the mirror of the Ten Commandments : (James i. 25.) and it is very necessary that the Priest should explain the Commandments before those of his parishioners, who are preparing for confession ; and, after each, bid every one to examine himself, whether he hath done that which this commandment requires, or neglected it and left it undone ; and whether he hath not done that which this commandment forbids ; the injunctions and prohibitions of the commandment in its widest sense being such, as he explains. And not only must the sins themselves be known, but also their fruits, the wrath of God, the punishments laid up for the sinner, and that fearful curse both in this world, and in the world to

come, (Deut. xxvii. 26.) to deliver us from which, the Son of God drained His most bitter cup of suffering. Gal. iii. 13. CHAP.  
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## XXIII.

Repentance, if it be unfeigned, cannot be without a loathing and aversion for sin: and true penitents will not only hate the sinful acts themselves, but will also hate and avoid the places, instruments, persons, and all other circumstances, which may lead to sin. Besides which, the penitent sinner, if he have a lively sense of God's wrath against him, cannot but feel much confusion and terror of soul, oftentimes even to the wasting of his body and the impairing of its strength, (Ps. xxxvii. 3, 4, 11.) but always in the true penitent producing heartfelt sadness, and tears: for tears are as it were the blood from the wounded soul; and where they are not, it is a sign that the soul thinks there is either no wound at all, or but a slight one. The same feelings will further suggest bodily mortifications, fastings, and coarse living: (Ps. ci. 5. 10.) for the man that is afflicted turns away from all that is sweet and pleasant: and such a fast is in the spirit of the Church, and well-pleasing to God.

## XXIV.

A true confession should represent the exact state of the soul, as it were in a mirror: and therefore he, who confesses himself before the Priest, ought not to conceal either any thing of his sins themselves, or of those circumstances, which add to or diminish their weight, and for which his conscience troubles him: so likewise neither should he excuse himself, nor extenuate his sins by any feigned prettexts, as of his weakness, necessity, or ignorance: much less should he lay his sin to the charge of any other. (Gen. iii. 12, 13.) And though he may have had partners in his sin, still neither should the Priest seek to know nor the penitent reveal their names: otherwise it will not be the confession of a sinner, but the self-justification of the Pharisee, and an accusation of other men's sins; sins, perchance, of which the humble publican has already been justified. (Luke xviii. 11. 14.) Such

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a good confession not only is the natural fruit of sincere and hearty contrition, and true faith in Christ, but it is also clearly grounded on the word of God, (Num. v. 7. Prov. xxviii. 131. John i. 9.) and illustrated by examples in the same. Nehem. ix. 2. Ps. xxi. 5. Mat. iii. 6. Acts xix. 18.

### XXV.

But confession without faith in Christ, which in the strictest and most proper sense means trust in Christ's merits, is no less dead, than a body without a soul; as the single example of Judas shews clearly and convincingly enough. He betrayed Christ, and repented, and confessed his sin, not merely in the ear of one other, but publicly before all, and returned the pieces of silver; but because he would not seek God's mercy, with trust, after the example of St. Peter, in the Son of God, who had suffered Himself to be betrayed for that very end, his confession did him no manner of good; and was followed not by absolution, but by despair and the halter. How indeed should not this faith be necessary to repentance, when it has such virtue, that of itself it brings peace to the troubled sinner, and frees him entirely from condemnation to torment? Rom. v. 1. and viii. 1.<sup>1</sup>

<sup>1</sup> Of this faith St. Justin the Martyr, Quest. xl., says; *Through repentance and faith in Christ a man receives remission of the sins which he has committed.* Clement of Alexandria, Strom. lib. ii., has these words: *To true repentance it is indispensable that we cease from our sins, and believe.* St. Ambrose, On Repentance, B. i., writes thus: *Repentance cannot be performed aright, unless there be trust for the forgiveness of sin.* And in B. x. And on Luke xxiv. *It is not tears only that God requires, but also faith: tears are profitable indeed, but so that we also know Christ.*

### XXVI.

Lastly, the Priest must teach his penitent the necessity of forming a firm resolution not to return again to sin, as the dog to his vomit, (2 Pct. ii. 22.) but to lead a new and virtuous life, according to God's commandment<sup>1</sup>. With regard to sins that have become confirmed by habit, the man who is held by them must without fail be required to use himself to that

virtue, which is contrary to his habitual sin, and so, if not eradicate his sinful habit, which cannot in any short time be made sure of, yet at least in some degree weaken and reduce it : and withal, it is indispensably necessary that he shew that he is really fighting against that his ruling sin, and that he is in earnest in the war between the dominant lusts and the captive mind ; and that for this reason, that the man who is enslaved by any sinful habit, unless he thus contend against it, cannot be received as truly penitent, and so neither is fit for absolution, not having yet begun to free himself from the bands of sin. Rom. vi. 16.

<sup>1</sup> Athanasius, in his book on the Explanation of the Gospel Parables, on Quest. cxxxiii., writes thus : *Repentance is not the bending of the knees, but self-restraint from sin, with self-abasement and mortification, and tears of sorrow, and prayer to God to forgive us what we have done amiss : for this is signified by the very name μετάνοια, that it turns the mind from evil to good.* And St. Ambrose says ; *This is penitence, to weep for past sins, and to avoid doing things worthy of weeping for the future.*

## XXVII.

Besides such explanations of the nature of confession, the Priest should admonish his parishioners that every one, who has any quarrel with another, be reconciled ; that is, if he have done any wrong to any one, to repair it, so far as possible. (Mat. v.23,24.<sup>1</sup>) Otherwise, if he can make amends, and does not, he is not truly penitent ; and, consequently, even though the Priest were to absolve him, he would remain unabsolved with God. This is specially applicable to the sin of stealing, of which it is said, *There is no absolution for the sin, unless the thing stolen be restored.* But if a man has himself been wronged by any other, then it is his duty to forgive the injury, as the debt of one penny from his fellow servant, that he may obtain himself forgiveness of his sins from God, as of a debt immeasurably greater, not of *pence* but of heavy *talents*, and so not suffer what befel the debtor in the Gospel. Mat. xviii. 35.

<sup>1</sup> St. Chrysostom writes ; *If in thought thou hast injured any, then in thought be reconciled : if by word thou hast injured any, then by word be reconciled : but if by deed, then be reconciled also by deed.*

## XXVIII.

Especially should the Priest, if he see any careless about repentance, alarm such by the threatenings of God's wrath day by day accumulating, and impending over their heads: (Rom. ii. 4, 5. Is. lxxv. 11, &c.) and with his warnings he should let them know that repentance deferred very seldom finds opportunity at all, partly by reason that such people are often through God's just judgment cut off suddenly, and partly because when they come to die, even though the death itself be not sudden, there are many things, as the severity of sickness, the terror of death, and the lamentations of their surrounding friends, which scarcely leave it possible for them to make those reflections, or form those dispositions, which are necessary for producing a true repentance, especially faith and trust in Christ: and besides, it may well happen that the very thought of the negligence of their past lives should incline such rather to despair, than to hope. Lastly, he should teach them that repentance under the pressure of pain and fear, even though apparently genuine, is not counted to suffice; because in such cases, it is not that we leave our sins, but that our sins leave us. Wherefore repentance is on no account to be put off; but so soon as ever a man feels himself to have sinned, so soon should he have recourse to it<sup>1</sup>.

<sup>1</sup> On this subject see what is remarked under section xxi.

## XXIX.

## AT THE TIME OF CONFESSION.

The Priest should be cautious not to receive to this Sacrament strangers from other parishes, who seek to avoid their own pastor from shame, that they have not left off some habitual sin, but remain still in spite of many admonitions unreformed. Wherefore, unless there seem some lawful reason for receiving them to confession, he should admonish them, and send them back to their own Spiritual Director.

## XXX.

Nothing can be more careless and shameless than the

practice of some Priests, who receive to confession in a body not only little children, boys and girls, under ten years of age, but also together with them many others, young people of both sexes, who have already passed their fifteenth year; and so, without questioning them of sins which they perchance may have committed, and from ignorance not even reckon to be sins, read over them all together and indiscriminately the prayer of absolution. And if as a reason for any such disorderly practice, it be pretended that the number of people to confess is too great for the Priest to get through in one day before the Communion, as the custom is; the answer is, that there is nothing to prevent him from confessing those who are preparing to communicate two or three days, or even a whole week, beforehand; only in that case he should admonish such as confess first, that if their conscience still accuse them of any thing, or if they fall into any fresh sin before Communion, they come and confess a second time: and this we may trust would occur but seldom.

## XXXI.

In questioning the penitent of his sins the Priest should be cautious how he enumerates the different kinds and distinctions of sins, especially sins of the flesh; that so he make not the penitent acquainted with any sin, of which in past time he was ignorant. The safe way is to question only in general terms, putting the penitent in mind of the heads of the Ten Commandments, and what is contrary to them. In like manner also as regards the details and circumstances of any sin which is confessed, so far as they tend not to make it greater in kind, the Priest should be very careful to ask no unnecessary questions: but rather let him search and enquire diligently after the causes which led to the sin, that so he may be able to apply a remedy suitable to the wound; that is, to teach the penitent in future to mortify the sin in its very bud, and to give it no opportunity for further growth, but rather, if he desire to be safe from that deadly plant, to pluck it up by the roots: also, that he may himself so be the

better able to impose on his penitent a penance suitable to the nature and causes of the sin.

## XXXII.

In hearing any confession if the Priest perceive that the sinner is still hard and cold of heart, let him endeavour to alarm him by the axe of God's wrath laid at the root of the barren tree; (Mat. iii. 10.) by the cursing, and cutting down of the fig-tree; (Mark xi. 14, 21. Luke xiii. 7.) by the judgment to come, which shall be terrible even to the righteous; (1 Pet. iv. 17, 18.) by the loss of the joys of heaven, by the fierceness, and also by the eternity of the torments of hell; by the gnashing of teeth; by the outer darkness; by the worm that never dieth; by the sighing and weeping without end; by the fire everlasting, and unquenchable. (Mat. xxv.) Further, let him terrify the sinner by the example of the condemned angels, who kept not their sinless state; by the flood that drowned the whole world; by the fire that burned up Sodom and Gomorrah; (2 Pet. ii. 4, 5, 6.) by the divers plagues and deaths, with which the disobedient and murmuring Israelites were visited in the wilderness, for their unbelief; saying with the Apostle, *All these things happened unto them for ensamples; and they are written for our admonition, that we should not lust after evil things.* (1 Cor. x. 5. 11.) Lastly, he should set before the eyes of him, whose confession he is hearing, the tremendous example given in Jesus Christ Himself, the pledge of our salvation, Who was delivered up, and died upon the cross, for sins not his own but ours; and so shew him, as in a clear glass, what the just and intolerable wrath of God will inflict upon the sinner, who is impenitent.

## XXXIII.

But if he perceives any to be either doubtful or despairing of God's mercy, the Priest should comfort such, and strengthen them by the thought of God's infinite mercy; (Sirach i. 23. ii. 11.) by the sure promises given us, even with an oath<sup>1</sup>, that God willeth not the death of the sinner,

(Ezech. xxxiii. 11.) but to save sinners sent His Son into the world; (John iii. 16. Mat. ix. 13.) by the infinite merit of Christ's Blood shed for all; (1 John i. 7. and ii. 2.) in which we have redemption and forgiveness of sins, according to the riches of the grace of God. (Eph. i. 7. Col. i. 14.) Further, he should comfort such by the example of sinners who found mercy in old time; as David, after his adultery and murder; as Manasseh, after his idolatry and other wickednesses; as Peter, after his apostacy; as Paul, after he had been a persecutor; as the publican; as the woman taken in adultery; as the thief on the cross; and others without number<sup>2</sup>.

<sup>1</sup> Tertullian the Doctor, in his discourse on Repentance, has these words: *Not only does God command us to repent, but He also exhorts us to it; He encourages us by the promise of a reward unto Salvation; He even confirms it by an oath; that we may believe Him. O blessed we, for whom God swears! O thrice-wretched, if, even when God has sworn to us, we will not believe Him!*

<sup>2</sup> The holy Martyr Cyprian, in his discourse on the Communion, writes thus: *Neither the weight of transgressions, nor the shortness of time, not even though it be the last hour of life (if there be true contrition of heart, and change from evil desires to good) exclude from pardon: but in the infinite bowels of mercy Love, as a mother, receives all returning prodigals; and God's grace, at whatsoever time they turn, receives all penitents.*

#### XXXIV.

As the Priests of the Old Testament were commanded carefully to distinguish between one kind of leprosy and another, (Levit. xiii.) so also under the Gospel should Priests very carefully distinguish between sin and sin; how dangerous is this particular spiritual leprosy; whether or no it has gone deep into the inward substance of the soul; whether it has spread widely among its powers and senses; whether it has changed that image of Christ, which must be in every true Christian; (Gal. iv. 19.) whether it has deprived it of the sap of life, that is, of the grace of the Holy Ghost, which is the life of the soul: for some sins are greater, others less; some venial, which deprive not of the grace of the Spirit, (1 John i. 8. Rom. viii. 1.) others deadly<sup>1</sup>. (Rom. viii. 13. 1 Cor. vi. 9, 10. Gal. v. 19, 20, 21.)

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To the first class belong such as are committed ignorantly and involuntarily; to the other such as are done willingly, knowingly; and of set purpose, and as it were with a high hand against God; (Numb. xv. 30.) which, if they be not eradicated by true repentance, but left from day to day to go on increasing, grow up at length into that fearful sin against the Holy Ghost, which is unpardonable both in this world, and in the world to come. (Mat. xii. 31, 32. Heb. vi. 4. x. 26, 29. 1 John v. 16.) Moreover some sins are dominant, and actually tyrannize over the sinner; (Rom. vi. 12, 16.) among which the first place belongs to sins of habit; others are not dominant; that is, if a man be not yet rooted in them; and these are to be reckoned more or less among the venial sins. Rom. vii. 14, &c.

<sup>1</sup> A deadly sin is compared by St. Chrysostom to a putrifying corpse.

### XXXV.

This examination is indispensable for the Priest, in order that he may know what to do with the sinner, and how to treat him. As the Priests of the Old Testament by God's commandment, after inspection made of those who had sores, pronounced some, whose sore was not dangerous, and had not infected all the body, to be clean, and let them go freely; while others, in whom the mischief seemed doubtful, they shut up in a separate place, and inspected again at intervals of seven days; and declared a third class, who were infected with real leprosy, to be unclean, and expelled them without the camp; so, precisely, do our Priests in the New Dispensation: those sinners, whose sins either are of the lesser kind, that is, involuntary and of ignorance, or, though grievous and deadly, have begun to be healed by true repentance, they absolve, and declare fit to communicate in the holy Mysteries; while in the case of those, whose sins are greater, and further deeply rooted in the soul by habit, and whose repentance is doubtful, it is proper to defer absolution, that they may the more fear, and come to be in earnest about repentance; or, if absolution be given, they should still

by all means be kept back from the most holy Mysteries<sup>1</sup>, and examined frequently at intervals, to ascertain whether by the help of God's grace they have been resisting their evil habit, and have freed themselves from its yoke. Lastly, where there is grievous sin, and no doubt that repentance, if pretended, is only feigned<sup>2</sup>, such persons, as being incurably diseased, are not to be absolved<sup>3</sup>; but the Priest has only to alarm them by God's fearful judgments, (of which see above under Section XXXII.) and represent to them, that if they do not truly and regularly repent, and submit to penance, they will be east out by excommunication from Christian communion, even as lepers of old were east out from the camp of Israel.

<sup>1</sup> St. Chrysostom, Serm. lxxxiii. on Mat., writes as follows: *Let no one inhuman, no one rough and unmerciful, least of all any one unclean approach here. This I say not only to you, who seek to receive the Communion, but also to you, whose ministry it is to give it. For there is need to say the same thing to you also, in order that ye may use great care and diligent examination, before distributing these Gifts. No slight torment is that which awaits you, if ye knowingly admit any one, who is still held in his iniquities, to approach to the Communion of this Table: for His Blood shall be required at your hands. Though any ruler, though the prince himself seek to approach unworthily, forbid him; admit him not: thy power here is greater than his. If thou hadst been set to guard some clean spring of water for the flock, and sawest that swine covered with stinking mud were running into that clean water, doubtless thou wouldst not suffer them with their mud to defile it. Here then, where it is not a spring of water, but of Blood, and of the Holy Ghost, that is given to thy keeping, if thou seest any one defiled with sin, more putrid than mud, approach without penitence, art thou not troubled? Dost thou not forbid him? And what pardon canst thou ever have for such negligenc? It is for this that God has been pleased to honour you with the great dignity of the Priesthood, that ye should with the utmost diligence guard these Mysteries. This is your merit, this your fortitude, this your crown! not to move about in the church in fair and consecrated vestments. But thou wilt say, Whence can I know what is in this or that man? I speak not of those, whom we know not, but of those, whom we know. Listen yet to something fearful and horrible, which I will say: It is not so bad to be possessed by a devil, as to be like them, of whom St. Paul says, that they 'tread under foot the Son of God, and change the Blood of the covenant into an unclean thing, and do despite to the Spirit of grace.'* Wherefore, he is far worse than one

*possest, who, knowing himself to be defiled, and without penitence, approaches. They that be possest in that they are tormented of the devil are blameless, and will never be punished with torment for that: but they who approach unworthily the holy Mysteries shall be given over to everlasting torments. Therefore we repel at once all those, whom we know to be approaching unworthily. Let none be admitted to communicate, unless he be of the disciples: let none with a heart defiled, like Judas, receive the bread, lest he suffer a like fate with him: It is the Body of Christ; and this multitude of the congregation too is His Body. Give diligent heed, then, O Priest, when thou servest in the Mysteries, that thou unger not the Lord by being careless to purify this Body; that thou give not a whetted sword instead of bread. But if any one of obstinacy and madness approach this table, repel him; fear not: fear God, not man. If thou fearest man, thou shalt be despised even by that very man, whom thou fearest: but if thou fearest God, then shalt thou be honoured of men also. But if thou darest not thyself to repel him, inform me: I will not suffer any such presumption. I will sooner lay down my life, than give any one the Lord's Body unworthily: I will rather have my own blood poured out, than suffer any to communicate of That most pure Blood, except he be worthy. If any one who is defiled approach, and ye know it not, then there will be no fault of yours, if so be that ye have used diligent care to prevent it. I have been speaking of notorious and open sinners; whom if we correct, God will by and by reveal to us them also, that we know not: but if we admit open sinners without penitence, what reason will there be that God should discover to us the others? All this I say, not to the end that we should only refuse to admit or expel sinners, but that we should amend them, and bring them back into the right way, and be watchful and diligent for the good of all: for thus we shall both gain God's mercy upon ourselves, and find a greater number of those, who may worthily communicate. And so for our own diligent care of others, we shall receive a great reward.*

Methodius, Patriarch of Constantinople, in the Nomocanon, fol. DLXXXIX., writes thus: *There are many, who confess, and grieve; but still either by the force of nature, or of evil disposition, or evil habit, again relapse, and fall into their sin: such should always go and confess, as often as they fall; but should never be admitted to the Communion, even though they perform the penances, which they have received from the Priest who bound them.*

<sup>2</sup> They repent hypocritically, I. Who continue in enmity, and will not be reconciled with their neighbours: II. Who having been guilty of disaffection or treason against their Sovereign, the power appointed by God in His own stead, repent not, nor reveal their accomplices: III. Thieves, who will not restore what they have stolen: IV. Malefactors, who confess to their Priest their crimes, but pretend innocence in court: V. All, who conceal from their Confessor any part of their transgressions: VI. All, who

after sufficient admonition, and with knowledge of the truth, still persist in not giving up any sinful habit, as fornication, drunkenness, usury, or any other vice.

3 To be satisfied that it is his duty not to give any such absolution, or admit them to Communion, let the Priest see the Advertisement in the Order for Confession beginning thus; *It is to be noticed that all the above indulgences or abatements of different penances, &c.* fol. XLIX. overleaf. L. and LI.

## XXXVI.

At the time of absolution are to be enjoined *penances*, consisting in some particular good works, as prayer, fasting, alms; not that they may make *satisfaction* to God for sin; for Christ *by one offering* of Himself in sacrifice to God the Father *hath perfected for ever them that are sanctified*; (Heb. x. 14.) but that through the said penances we may shew forth *worthy fruits of repentance*; (Mat. iii. 8.) and lay the foundations of a virtuous life; and, more especially, that we may take all possible means to kill the remaining roots of the sin which we have confessed; that is, those incentives, which generate the sin, and above all, the habit, if it have become habitual. Wherefore also such penances should be enjoined, as suit best this end: that is, the Confessor should require for penance acts of such virtues, as may be most contrary to that sin, for which the penance is imposed; for instance, from the covetous he should require alms; from the sensual fasting; from the weak in faith and hope prayer: and the like in other cases<sup>1</sup>. However, in doing this it will be necessary also to have some consideration for the station of them that receive penance, lest we enjoin what is impossible; as, for instance, on a common soldier to give alms; on an officer of the customs, or a shopkeeper, or any other, whose business requires constant attention, long prayers, which he cannot perform. And on this point we have an example set us by the great preacher of repentance, St. John the Baptist. Luke iii. 11, 14.<sup>2</sup>

<sup>1</sup> Chrysostom, on Mat. iii. Mor. x., writes thus: *How can we bring forth worthy fruits of repentance, but by doing what is contrary to our sins? Hast thou stolen what is another's? Begin then to give away what is thine*

*own: Hast thou lived a long time in fornication? Abstain even from a lawful bed: Hast thou injured any one by deed or word? Then bless them that curse thee, and strive to soften them that strike thee, both by serving them, and by doing them good.* Augustine, De Dogm. Eceles. cliv., has these words: *Satisfaction in Penitence consists in this, that we eradicate the causes of sins, and leave no entrance for their impulses.*

<sup>2</sup> On the imposition of penance see the Spiritual Regulation, in the Appendix, under No. xiv. fol. xvi.

## XXXVII.

For them, whose sins have been secret, the penance imposed should be secret likewise: otherwise, if the penance were open, it would make the sin public<sup>1</sup>. But open sinners, as common harlots, adulterers, sorcerers, drunkards, usurers, and the like, whose wickedness is notorious to all, or to many, if they were to be admitted to the Communion of the Body and Blood of Christ with other Christians, without any open penance, would cause thereby a new scandal, beside that caused already by the publicity of their sins; since, in that case, there would be no distinction between the open sinner and him, who has never been convicted by any one of sin, or who has always lived a good Christian. Wherefore such, on account of the open scandal that they have caused, should be put to some open penance, which is with strict propriety called a *satisfaction* to the Church, which they have scandalized, that is, to the community of Christian people<sup>2</sup>.

<sup>1</sup> On this point see Canon xxxiv of St. Basil the Great.

<sup>2</sup> This is the explanation of Jerome, on Mat. vi. and of Augustine, Enchirid. ad Laurent. elxv.

## XXXVIII.

Further, the penance enjoined is to be either greater or less, harsher or more lenient, according to the measure of the sin, its cause and circumstances; and according to the age of the penitent; and, still more, according to the kind of repentance manifested by him, whether warm and hearty, or cold: for where the heart is warm, even a long penance enjoined by the canon may be shortened; while, on the contrary, if it be cold, even a short one should be lengthened<sup>1</sup>.

And since the penance is not strictly a satisfaction to God, as has been said above, a penitent may be absolved even without any penance, if he heartily and with tears promise never to return to his sin<sup>2</sup>. So John the Baptist imposed no penance on the publicans who repented, beyond enjoining them to act fairly, according to the laws prescribed for their office. Luke iii. 13.

<sup>1</sup> See canons xii. of 1 Counc. Œcum. and cii. of vi Œcum. Chrysostom, on 2 Cor. Mor. xiv. writes thus: *I will not require length of time, but amendment of soul. Shew me only this, that thou be softened, that thou be changed, and that is every thing: but if this be not so, there is no profit in time. For neither do we inquire how long a wound has been bound up, but whether it be at all the better for it: for if it has done its work, in however short a time, the bandage is not to be kept on longer; but if not, then, though it has been on even ten years, it must be kept on still. And so let this be the term for absolution, when he who has been bound is corrected.*

<sup>2</sup> The same Father, Serm. De Philogon., has these words: *I testify and pledge myself to you, that if any one of us who were under sin, depart truly from his former evil ways, and heartily promise God never again to return to them, God requires nothing more for further satisfaction; for He is merciful.*

## XXXIX.

## AFTER CONFESSION.

The following rules are to be observed. 1. The Priest is never to disclose to any body a sin confessed to him, nor even allude to it in general terms, or in any other way, but keep it to himself, as a thing simply sealed up, and consigned to silence for ever: otherwise he subjects himself to a heavy sentence<sup>1</sup>. (The exceptions to this rule may be found in the Spiritual Regulation, in the Appendix, under the Nos. xi. xii.) II. The Priest ought not to use a high tone with him that confesses sin, but remember that he is not the judge of the penitent, but only the witness of his repentance, and a servant appointed expressly to minister to the salvation of men; (2 Cor. iv. 5.) and that the man who sinneth sinneth to God only; (Ps. li. 5.) and he who repenteth from God only receiveth pardon: (Mark ii. 7.) but the Priest is merely the intermediate instrument, through which God

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works. III. As regards his authority, let him understand that it is spiritual, not temporal; (John xviii. 36.) consisting not in lordship, but in service: (Mat. xx. 25, 26, 27.) and therefore he ought to exercise it with all humility, and with tears, (Acts xx. 19.) with all gentleness, (2 Tim. ii. 24, 25.) to edification, and not to destruction. (2 Cor. xiii. 10.) IV. It follows therefore that the Priest should not carry himself haughtily, but pray to the Lord for them that confess to him, and travail in heart day and night, until Christ be formed in them, (Gal. iv. 9.) and dwell by faith in their hearts. (Ephes. iii. 17.) And to this end he must use all his powers and means, testifying to them both by word and deed repentance towards God, and faith in our Lord Jesus Christ; that they return not into their former sins<sup>2</sup>, but be henceforth as vessels sanctified to honour, and meet for the Master's use, prepared unto every good work. (2 Tim. ii. 21.) From these reflections every one must clearly see how very ill those Priests act, who from anger against any of their parishioners, for whatever reason, deprive them of communion in the holy Mysteries<sup>3</sup>, or suffer them not to kiss the Cross in the church, when all the rest freely approach to do so, or give not the *Antidoron*, when they come up expecting it, or when they exclude any particular persons from any Church ceremony, in which all the rest participate. Such Priests sin grievously; because by all such acts the Name of God is dishonoured, and holy things delivered to us as pledges or signs of His grace are turned into instruments of malice, or of vile covetousness.

<sup>1</sup> By the Spiritual Regulation, Appendix No. viii., the Priest, who in hearing confessions shews pride or roughness, is to be *deprived of that his priestly authority*; while, by No. ix., he who reveals any sin confessed to him, is to be *degraded from the Priesthood, and given over to the temporal court*. And the civil law enacts that such should have their tongues cut out by the roots.

<sup>2</sup> St. Chrysostom, upon the Fall of the First Man, has the following: *Sin not, O man, after thou hast received pardon; wound not thyself after thou hast been healed; defile not thyself after grace; but reflect on this, that after pardon once received, sin is more grievous; a wound that has been*

once healed, but breaks out afresh, gives the sharpest pain ; he offends God much more, who, after he has been cleansed by grace, again defiles himself. Therefore he deserves no mercy, who sins after pardon : he is unworthy of help, who after he has been cured, wounds his own self : he is unworthy of purification, who after grace defiles himself.

<sup>3</sup> Gregory the Preacher, B. ii. Ep. xxvi. has these words: *If any one unrighteously or uncanonically separates another (from the holy Mysteries), he condemns, not that other, but his own self.* And Augustine, Serm. xvi. on the Lord's Discourses, has the following: *Thou hast begun to account thy brother as a publican ; thou bindest him upon earth : but see if thou doest righteously in binding him : for the bands of injustice justice shall tear asunder.*

## XL.

As regards persons in sickness, whether of his own parish or strangers, if their own Priest be not at hand, any Priest, who may happen to be within reach of the sick, may freely hear their confessions, and give them absolution for all manner of sins ; and that, even though they be under formal excommunication, if they are in imminent danger of death, and truly penitent ; and may give them the Holy Communion : with this proviso however, that any person so absolved, if he die not, must on his recovery perform the penance appointed him, and after having performed it present himself again to his former Confessor, according to the tenor of the canons<sup>1</sup>.

<sup>1</sup> See canons xiii. of I Counc. Œcum. and vii. of Carth. and canon v. of St. Gregory of Nyssa.

WITH RESPECT TO THE SACRAMENT OF THE HOLY  
COMMUNION.

## XLI.

Before giving the communion of the most holy Body and Blood of Christ, the Priest should duly instruct them that wish to communicate, that This, the Body and Blood of Christ, is not only in name what it is called, but also verily and indeed is His Body, and His Blood, under the forms of bread and wine : for that, which consummates this Sacrament, is the operation of the Holy Ghost, to Whom nothing is impossible : and our Saviour Christ instituted this Communion before His

Passion, at His last supper, expressly to this end, that faithful Christians partaking of this Sacrament might be made partakers of Christ Himself, and so be worthy sons by adoption of the Father in heaven, and true members of Christ's Body and Church; that they might commemorate the saving sufferings and death of Christ; and give Him hearty thanks as their Redeemer: (Luke xxii. 19. 1 Cor. xi. 24, 25, 26.) for which last reason this Communion is called also the Eucharist; that is, the Service of Thanksgiving.

## XLII.

Likewise he should teach them that this Communion is to them, that receive it worthily, *unto life eternal*: (John vi. 51, 53, 54.) that Christ Himself is communicated to such, and lives in them; (ver. 56.) and promises even after their deaths to raise them up again, as precious vessels, and dwellings pleasant unto Himself, at the last day. On the contrary, they, who receive unworthily, receive it to themselves *unto condemnation*; and with sin like that of the Jews, who mangled the Body of Christ, and shed His Blood; and subject themselves to God's judgment, to punishments both temporal and eternal: (1 Cor. xi. 27, 30<sup>1</sup>. John xiii. 27.) And with such people it often happens that the last state is worse than the first. Mat. xii. 45.

<sup>1</sup> So St. Chrysostom affirms. Serm. xxvii. on 1 Cor. xiii. 27.

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And therefore, when the Priest purposes to celebrate this so great and tremendous Sacrament, he ought both to prepare himself with all purity, and minister at it with reverence and godly fear<sup>1</sup>; and also without fail teach those of his people, who may be preparing themselves for the Communion, that they also approach it with purity and reverence<sup>2</sup>; and that every one diligently try and examine himself in his own conscience; (1 Cor. xi. 28.) that is, whether he have truly repented, and still repent; whether he heartily hate the sins which he hath committed, together with which Christ can in no wise abide in

the heart of man ; (2 Cor. vi. 14, 15.) whether he hath begun to live to Christ ; whether he perceives in himself the fruits of justification obtained by Christ's Blood ; that is, peace with God, and joy at his heart in the Holy Ghost : (Rom. xiv. 17. and xv. 13.) for all these effects are wrought in a man by that lively and saving faith, by which it is requisite for every man to try himself, who would communicate worthily ; as the Apostle teaches. 2 Cor. xiii. 5.

1 Basil the Great, writing to a certain Priest concerning the Divine Service, in the Nomocanon, (fol. cclii. over the leaf) has the following : *Study, O Priest, to shew thyself a workman needing not to be ashamed, rightly dividing the word of truth : take care that thou never stand in the congregation having enmity against any one, lest thou drive away the Comforter : on the day that thou art to minister do not talk much ; do not hurry ; but remain in the church, praying, and reading holy books, till the hour when thou art to perform Divine Service : and so stand with a contrite and pure heart before the holy altar : do not look about thee here and there ; but with fear and trembling stand before the King of Heaven : and try not, for the sake of pleasing men, to shorten the prayers : accept not the person of a man ; but look solely to that King, Who is lying before thee, and to the heavenly powers standing round about Him . . . Take heed Whom thou standest before, and how thou ministerest.*

2 St. Chrysostom, in his sermon on the Blessed Philogonus, Bishop of Antioch, writes thus : *If we approach with faith, we shall doubtless behold Christ lying as it were in the manger : for here also is laid the Body of the Lord, not wrapt in swaddling clothes, as then, but clothed on all sides with the Holy Ghost. They will understand what I say, who are enlightened by faith. There the Magi, who came, only worshipped : but thou, if thou comest with a pure conscience, art permitted also to receive It, and to depart home. Do thou therefore also approach ; and bring gifts, not such as they, but much more precious : they brought gold ; bring thou chastity, and other virtues : they brought frankincense ; bring thou the spiritual frankincense of pure prayers : they brought myrrh ; bring thou self-abasement, humility, and alms. And if thou approachest with these gifts, then shall thou feed with a confident hope, and enjoy the sweets of this holy Table. Let us not do this then to the hurt, nor to the condemnation of our soul, but to salvation. I now testify and entreat you, that ye in every manner of way cleanse yourselves first, and so approach the holy Mysteries.*

And in Serm. lxxxiii. on Mat. he writes thus : *Let no one half dead approach hither, no one unsound ; but all with a glowing heart and flaming spirit, lighted and burning. For if the Jews ate the Passover*

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*standing, with their feet shod, and their staves in their hands, in haste, much more oughtest thou now to be wakeful. They had to go out into Palestine, and therefore were habited as men ready for the journey; but thou hopest to go out to heaven, and for this must be ever watching: for it is no slight torment, which awaits the unworthy partaker. Think, how odious to thee is the traitor, and they, who crucified Jesus Christ: see then, that thou be not thyself also guilty of the Body and Blood of Christ: They mingled His most holy Body; and thou, after so many and great benefits, receivest It with a defiled soul. For He counted it not enough to be made man, to be smitten on the cheek, and to be slain; but, further, He communicates to us His Own Self, and makes us, not through faith only, but verily and indeed to be His Body. Much more then needs it that he be pure, who partakes of this Sacrament: yea, surely, both the hands, that divide this Body, and the lips, that are filled with this spiritual Fire, and the tongue, which is moistened with this most awful Blood, ought to be purer even than the very rays of the sun. Think to what an honour thou art admitted! What a table thou enjoyest! a table, at the sight of which the very Angels themselves tremble, and dare not so much as look upon it without fear, for the rays of glory which break forth from it. And from this we are fed; of this we are partakers; and become one body with Christ, and one flesh. Who shall declare the wonders of the Lord, or shew forth all His praise?*

And again, on Ephes. Mor. iii.: *I see many, who communicate of the Body of Christ perfunctorily, and as it were by chance, of custom rather and rule, than with reflection or thought. When the holy season of Lent comes, in whatever state a man may be, he communicates of the Mysteries, although, perchance, it be then no time for him to approach them. For it is not Lent that makes men fit to approach them, but holiness, and purity of soul: With these approach freely always, and at all seasons; without these never.*

On the same subject see also Mor. xxiv. on 1 Cor. and xvii. on Heb.

#### XLIV.

They, who by the rule given above under the head of Penitence ought not to be absolved, or who, though absolved, have been enjoined by their Confessor to abstain from the Divine Communion, till they overcome their evil habit, and shew fruits worthy of repentance, are of course not to be admitted to partake of the Mysteries. Likewise neither should persons out of their mind be received; seeing that such cannot try and examine themselves, which is absolutely required by the Apostle. (1 Cor. xi. 28.) Further, the Priest must take care that in giving the Communion of the holy Mys-

teries to his people he give not any of the particles offered in commemoration of the Saints, for the health of the living, and for the rest of the dead, but only the one oblation of the *Lamb*, which he has broken: for none of those other particles are the Body of Christ. In like manner neither should he communicate any with the water, with which the Chalice is rinsed after Communion; still less with the *ἀγίασμα*, or holy water blessed on the Epiphany; which some ignorant wretches doing, introduce thus a new Sacrament of their own; while others, either of ignorance, or carelessness, or through other circumstances, have dared to do the like, not considering that thereby they sin mortally.

## XLV.

With regard to the sick, the Priest is bound to take unremitting care that they depart not to the other world without the Communion of the Holy Mysteries, which is their most necessary and salutary viaticum: and to that end he should admonish his parishioners that whenever they have any one sick in their houses, they give him notice immediately: and he, upon receiving such notice, is to leave everything else, and hasten to the sick person; that he may have time, while the mind is still clear, to bring him to true repentance; and after hearing his confession, give him the Communion not unworthily; and so, with that provision for the way, let him depart in hope of the resurrection, and of everlasting life<sup>1</sup>. In the contrary case, if from any negligence a sick man die without having received the Communion, the Priest is to be subjected to a severe inquiry, or even, under certain circumstances, to be deprived<sup>2</sup>; while they, who may have neglected to give notice, are excluded from the Divine Mysteries.

<sup>1</sup> Chrysostom, Serm. vi. on the Priesthood, ch. iv., has the following passage: *I was once told by a certain man, who heard it not from any other, but had been honoured by God to see and hear the thing itself, that if any are departing this life, and receive the Communion with a pure conscience, then at the moment that they expire, a multitude of Angels, as in*

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*attendance on that Holy Thing, Which they have received within them, surround, and conduct them hence.*

<sup>2</sup> The same Father, on Acts, Mor. iii. writes thus: *If even a single one depart without having received the Communion, has not the Priest ruined thereby entirely his own salvation? For the loss of one soul is so great a thing, as no words can describe. For if its salvation is of so much worth, that even the Son of God was made man, and suffered all those sufferings for its sake, think what punishment and torment must await him, who causes its loss.*

#### WITH RESPECT TO THE SACRAMENT OF ORDERS.

##### XLVI.

The ministry of this Sacrament, that is, the Laying on of Hands for the Priesthood, is the work of the High-priest or Bishop; and the clerk ordained receives from him that instruction, which is necessary for his Order. As regards him, who comes to be ordained Priest, what should be his character, and how he should come, the first of these two points has been handled at length in Ch. II. Part II. where we have shewn what should be the Priest's character from the Apostle's teaching; while the second has been also briefly mentioned in Ch. I. Section vi.

#### WITH RESPECT TO THE SACRAMENT OF MATRIMONY.

##### XLVII.

They, who are about to enter into matrimony, should be told by the Priest to what end it was ordained, and taught from thence their duties to one another: as, that God ordained marriage for the increase of mankind; (Gen. i. 28.) and not merely so; for the mere increase of kind is common to beasts; but for the increase of mankind to glorify their Creator: for to this end also it was, that man was created in the image of God, and after His likeness. (ver. 27.) Therefore they, that marry, should consider the end and object of their union to be the procreation of children to be brought up in the fear of God, in His true religion, and in all manner of virtue.

## XLVIII.

And whereas God ordained matrimony for mutual help, (Gen. ii. 18.) the Priest should likewise teach them, that marry, that they owe each to each fidelity and help, and, as the source of all this, love unfeigned, both in prosperity and in adversity, in health and in sickness, however disagreeable or tedious the sickness may be, or whatsoever else may befall: and he should teach that the wife must be subject unto her husband, as to the head<sup>1</sup>, and give him reverence and worship; while the husband must love the wife, even as his own body; even as himself; not treating her as a slave, but living with her according to knowledge, giving her honour, as to the weaker vessel. 1 Pet. iii. 7.

<sup>1</sup> See 1 Pet. iii. 5, 6. Ephes. v. 22...33.

## XLIX.

Further, whereas marriage, since man fell into sin, and his carnal appetites ran wild, became a preventive remedy against fornication, it follows, that it is the duty of married persons even in matrimony itself to avoid fornication; that is, not only adultery with other persons, but also every kind of excess<sup>1</sup>: (1 Cor. vii. 5. 29. 1 Thess. iv. 3..7.) that their marriage may be not in word only, but also in deed *honourable, and the bed undefiled*. Heb. xiii. 4. Ephes. v. 32.<sup>2</sup>

<sup>1</sup> It may be not unprofitable to read over to them, that are to be married, the history of the virtuous Tobias, and bid them attend to that, which he testifies of himself before the Lord; *And now, O Lord, I take not this my sister to be my wife for lust, but uprightly*. Tobit viii. 7.

<sup>2</sup> St. Chrysostom, Mor. xii. on Coloss. has the following: *Marriage is a Sacrament, and the image of a great thing: and even if thou reverence it not for itself, yet reverence that, of which it is the figure*: that is, the union of Christ the Son of God with His Church.

*This sacrament (or mystery), writes the Apostle, is great; but I speak with respect to Christ and to the Church.*

## L.

The Priest should further strictly charge them that their marriage be celebrated decently; in Christian, not in heathen fashion; without lewd and scandalous songs; without dances

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and cries<sup>1</sup>, which betoken rather a Sodomitish, than a Christian wedding: also, that there be no divinations, nor any kind of superstitious practices: for such practices are suggested by the evil spirit: and as is the seed sown, so also are the fruits, that come of it: as is the spirit, in which any marriage is first celebrated, so probably will be also the future life of the new-married couple.

<sup>1</sup> Canon lii. of the Council of Laodicea contains these words: *It is unbefitting Christians, when invited to a wedding, to clap their hands, or dance; but they should dine, or sup, orderly, and soberly, as becomes their profession.* Also consult Mor. xii. of St. Chrysostom on Coloss.; where that great Doctor of the Church teaches Christians at length how they ought to manage and celebrate weddings.

## LI.

A week or more before celebrating any marriage, the Priest on some Sunday or holy-day, must give notice of it to the congregation in the Church, (as is prescribed both by the Nomocanon<sup>1</sup>, and by divers imperial edicts<sup>2</sup>), that all unlawful marriages may be prevented; asking if any one knows of any affinity or other lawful cause or impediment to the union of the parties in matrimony; and if so, bidding him to declare it. Meanwhile, it is the Priest's duty to question the man and the woman, whether they know the Lord's Prayer, the Creed, and the Ten Commandments: for it were shameful and sinful to enter upon matrimony, and seek to become the father and mother of children, without knowing that, which it will be their bounden duty to teach their children. Further, the Priest must be sure to know himself accurately the degrees of consanguinity and affinity, within which the canons of the Church forbid marriage: and if in any case he be in doubt, he should have recourse to his Bishop, as may be found laid down in the Spiritual Regulation: fol. lxxvi. sect. xi.

<sup>1</sup> In the Nomocanon read what is said of marriage at fol. DXXI.

<sup>2</sup> First by the edict dated August xv. MDCCLXVIII. sect. i., and again by another dated July xxvii. MDCLXV. it is ordered, that notice be given in good time to those interested in either of the parties about to contract matrimony, if there be any lawful impediment.

## LII.

The Priest is required to solemnize all marriages in the church, and in presence of others, as witnesses necessary in such a matter: and when the contract is to be made, he must ask both parties severally, whether they wish of their own free will to contract together; and without an answer to this question he must proceed no further: and should any person, especially the young woman, avow or shew by weeping that she does not consent, and that compulsion has been used, the Priest should immediately break off the ceremony, and withal admonish the parties attempting compulsion, that they do not so by any manner of means<sup>1</sup>; as in such case the marriage is not good; and he, who has used the compulsion, will be liable to be held guilty and punished, just as if he had been guilty of a forcible abduction: regarding which see below, in the following section.

<sup>1</sup> It is forbidden under heavy penalties for parents to force their children, or masters their serfs, into any marriage against their will: and to prevent any such compulsion it is required that the parents should make oath on the one side that they are not forcing their son, or on the other their daughter, to marry against his or her will; while masters must give their servants letters, pledging themselves under the curse of God's judgment and their own oath. And if, under such circumstances, no unwillingness is shewn on either side, the Priest is to *Crown* the parties who seek to be married, according to the order of the Church. Jan. v. MDCCLXIV. an edict was printed on this subject, and published to take effect; for which see in the Collection, at the date above given.

## LIII.

Notwithstanding, though both the man and the woman shew that they mutually consent to marry, still if it be without the consent of their parents, or if only one of the parties has obtained such consent, and the other not, the Priest is on no account to crown (or marry) any such couple: least of all, if the young woman has been carried off by force, and brought to be married under compulsion: for such marriages are no marriages at all, but mere lawless outrages. The daughter, who without the consent of her parents, and the maid-servant

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who without the consent of her lord presumes to marry, subjects herself to ecclesiastical penance<sup>1</sup>: and the like is to be understood of sons also, and of men-serfs, if still under authority<sup>2</sup>. But they who forcibly abduct a maiden, to marry her, incur an anathema, together with all who aid or abet them; while the ministers of the Church are to be utterly degraded<sup>3</sup>.

<sup>1</sup> See in the Nomocanon, among the canons of St. Basil the Great, for the case of a daughter, can. xxxviii., of a bond-maid, can. xl.

<sup>2</sup> For the case of sons, see among the same canons can. xlii.

<sup>3</sup> For the case of abduction, see can. xxii. of IV Counc. Œcum. and can. xxvii., and can. xev. of VI Counc. Œcum. *They who carry off women to marry, and likewise all who aid or abet them, if clerks, are to be degraded; if laymen, we decree them to be anathema.* And by the civil law such are subject to severe sentence and punishment: for according as the circumstances of the crime may have been, it is ordered that some be beheaded; others have their noses slit, and be banished; others have their hands cut off; while their accomplices, after severe corporal punishment, are to be banished. See Matth. Blastar. in tom. ii. of the Pandects, in the Alphabetical Collection of the Canons of the Church and of certain Civil Laws, under the letter A. cap. xiii.

#### LIV.

Young people of the male sex under fifteen, and of the female under thirteen years of age, are not to be married; nor even though a youth have completed his fifteenth year, if the other party, to whom he is to be married, be much older. In like manner neither are very old people, or such as are mutilated, or unfit for the duties of marriage, nor any out of their minds, or intoxicated, (until they are sober,) nor any, who know not the Ten Commandments and the essential articles of the faith, until they have learnt them. Neither is the Priest to marry vagabond people, or new comers, until they shew some satisfactory certificate, if women, that they have not left a husband, if men, that they have not left a wife any where else behind them: but in such cases he should defer solemnizing the marriage, till he has some credible assurance on these points: and if he learn that their demand is improper, and

that the marriage would be unlawful, he must refuse; and on no account proceed to the celebration<sup>1</sup>. Otherwise, the Priest who marries any such couple, is held by the canons to become a party to the offence of those, who contract together unlawfully, and subjects himself to degradation.

<sup>1</sup> Canon xi. of Timotheus, Archbishop of Alexandria, has these words: *If a Priest, after having been called upon to solemnize a marriage, find out that it is unlawful, let him not make himself partaker of other men's sins.*

## LV.

Here it is proper for us to mention that the Priest must on no account presume of himself, without knowledge and consent of his Bishop, to marry any orthodox person to an alien of another faith, notwithstanding that such alien may be a Christian.

On the subject of mixed marriages between orthodox persons and aliens in faith, sufficient instructions for all necessary purposes have been composed by the Most Holy Governing Synod, and printed and published August xviii. MDCCLXXIV.

WITH RESPECT TO THE SACRAMENT OF THE UNCTION  
OF THE SICK WITH OIL.

## LVI.

In this, in like manner as in other Sacramental ministrations, the Priest should teach the person who needs the Sacrament, that the Unction with Holy Oil, if received with faith and sure trust in Christ Jesus, procures the healing of bodily disease, and the forgiveness of sin, that may have been committed, according to the word of the Apostle James. (ch. v. 14, 15.) However, since forgiveness of sins and a lively and saving faith in Christ Jesus require and imply true repentance, the sick person must by all means, before being Anointed, prepare himself by true repentance, and confess his sins, and receive absolution.

## LVII.

And the Priest should withal exhort the sick, that he place his life in the Lord's hands, and think of what is to come;

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how he must appear before God, the judge of all men: and here let him never take his mind's eye off from Jesus Christ, our Mediator with God, and our Surety; Who alone is *the propitiation for the sins of the whole world*: (1 John ii. 1, 2.) *Who was delivered to death for our sins, and rose again for our justification*: (Rom. iv. 25.) and to Him alone let him cling with all his heart; and hold Him, like the Patriarch Jacob of old, saying, *I will not let Thee go, except Thou bless me*; (Gen. xxxii. 26.) *until Thou shalt have defended me from all them that speak against my soul, and brought me unto Thy holy hill, and to Thy dwelling*.

### LVIII.

Indeed it is the Priest's duty at all times during sickness, and not only when the Unction is administered, but most especially on the approach of death, to keep up the fainting heart of the sick, and comfort his troubled soul, by visiting him expressly for that end, and giving him from God's word such instruction and consolation, as may best strengthen him, and furnish him forth for his journey; that he may pass from this temporal life to the life eternal in hope of salvation. The last hours of a man's life and the moments of his mortal agony especially demand this<sup>1</sup>.

<sup>1</sup> On such occasions we may use with advantage, I. Proper psalms, such as Ps. xxiii, xxvii, xlii, exvi, exlii, and the Penitential Psalms, vi, xxxviii, li, cxxx, and exliii. II. From the other books of the infallible word of God we should choose those passages, in which it is clearly shewn that God willeth not the death of a sinner, but is willing to save all, even every one: *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that he turn from his way and live*. Ezech. xxxiii. 11. The same is confirmed 1 Tim. ii. 4. Also we should set forth God's love to mankind; that God sent His Son into the world solely to save sinners: *So God loved the world, that He gave His Own only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life*. John iii. 16. And, at Mat. ix. 13. the Lord says, *Go ye, and learn what that meaneth, I will have mercy and not sacrifice: I am not come to call the righteous, but sinners to repentance*. And the holy Apostle Paul, Rom. viii. 31, 32. writes; *If God be for us, who can be against us? He that spared not*

*His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?* III. Again, we should use those texts, which assure us that the sinner, who repenteth, is justified solely by God's grace, through lively and saving faith, and by none other thing whatever. Rom. iii. 24, 25. *Being justified freely through His grace, through the redemption which is in Christ Jesus, Whom God hath set forth to be a propitiation by faith in His blood.* Ephes. ii. 8, 9. *By grace are ye saved, through faith: and this not of yourselves, it is the gift of God: not of works, lest any man should boast.* With the same agrees 1 John i. 7. *The Blood of Jesus Christ, (that is, through true repentance and trust in Him) cleanseth us from all sin.* To the same effect is Heb. x. 19. IV. Further, we should assure the sick that this goodness of God is not to be overcome by any amount of transgressions, so that only the sinner truly and sincerely repent. For our heavenly Father most lovingly receiveth all such, as we may shew by the examples of the *prodigal son*; Luke xv. 11. of the *publican*; Luke xix. 2. of the *thief* on the cross; Luke xxiii. 42. of *David*, who had committed adultery and murder; 2 Kings xii. 11, 12, 13. of *Peter*, who had apostatized; Luke xxii. 61; John xxi. 15. of the *sinful woman*, who repented; Luke vii. 38. V. When we set forth the love of God, we may read ch. xvii. of John, and xv. of 1 Cor. and suggest to the sick, that temporal death to them that truly repent, believe, and trust in Jesus Christ, is only a sleep, and a passage from this troublesome life straight to everlasting bliss. John v. 24. And lastly, VI. that they that believe in Christ, and die trusting in Him, shall rise again at the last day, John vi. 40. not to condemnation, ch. iii. 10. but to the inheritance of the Kingdom of Heaven, and to everlasting glory. Philipp. iii. 20, 21.

# CHAPTER IV.

ON

## PRAYER.

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THE PRIEST'S FOURTH DUTY IS PRAYER; WHICH IS INDEED COMMON TO ALL CHRISTIANS WITHOUT EXCEPTION, AS WELL AS TO PRIESTS; (FOR WE ARE ALL AND EVERY ONE OF US BOUND TO PRAY TO THE LORD BOTH FOR OURSELVES AND FOR OTHERS; MAT. VI. 9, ETC. EPH. VI. 18. COLOSS. IV. 2.) YET AS THE WORD OF GOD LAYS THIS DUTY MORE ESPECIALLY UPON PRIESTS, WE JUDGE IT NEEDFUL AND PROFITABLE IN ORDER TO THEIR HAVING THE REQUISITE KNOWLEDGE ON THIS POINT, ESPECIALLY SUCH OF THEM AS HAVE NOT BEEN BROUGHT UP TO LEARNING, TO SET BEFORE THEM THE FOLLOWING INSTRUCTIONS :

I. ON PRAYER, GENERALLY; AND WHAT OUGHT TO BE KNOWN AND OBSERVED IN IT: II. ON PRAYER AS THE SPECIAL DUTY OF PRIESTS; SHEWING ALSO THAT PRIESTS SHOULD TEACH THEIR PEOPLE THE TRUE WAY OF PRAYING TO GOD. AND SO THIS CHAPTER IS DIVIDED INTO TWO PARTS.

### PART I.

ON PRAYER GENERALLY, AND WHAT OUGHT TO BE KNOWN AND OBSERVED IN IT.

#### I.

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THE word of God directs us to Pray to the Lord, and natural reason, when in a sound state, leads man to do the same: for there is one God, the sole author and giver of all good; and all creatures, whatever good, beauty, or strength they possess, receive it all from His fulness: and He distributes all His mercies and bounties solely by His own

almighty goodness and wisdom; as He willeth, and to whom He willeth; and *no man can receive any thing, except it be given him from heaven.* (John iii. 27.) *For every good gift, and every perfect gift, is from above, and cometh down from the Father of lights.* James i. 17.

## II.

But as man needs to be prepared and enabled to receive those manifold mercies and bounties, which God distributes, to this end the Lord Himself hath given him, as to His reasonable creature, one especial mean, which is the command to Pray: *Ask, He saith, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.* (Mat. vii. 7.) *Ask, and ye shall receive.* (John xvi. 24.) And for the fulfilment of this commandment, He has also prescribed to us a certain form of Prayer. Mat. vi. 9.

## III.

However, it was not for His own sake that He gave us this law, but for ours; that we, knowing Him, and Him alone, to be both our life, and the giver of all good, might not seek in our wants and necessities to other gods, or make gods of any of the creatures, as in former times was done by the heathen, that knew not God; but might come unto Him, and ask of Him in Prayer, as of our Maker and Lord, all things that may be good and profitable for us.

## IV.

The Lord was pleased to ordain this way and order for man, and so to distinguish him in the reception and use of His benefits from all other creatures. Thus it seemed good to His unsearchable wisdom and goodness; to the end that man, receiving good gifts from the right hand of the Most High, should use them, not as the beasts that have no understanding, but as a reasonable creature, with Prayer and Thanksgiving, glorifying His most holy Name.

## V.

From the above propositions it is clear that Prayer is the mean<sup>1</sup> given by God to man, by help of which he may draw

near in mind to God, and devoutly present himself to ask of Him good gifts: and whatever he asks according to His will, with faith, in spirit and in truth, that God will give him, and he shall receive.

<sup>1</sup> To be brief; Prayer is the ascent or lifting up of our mind to God, with the asking Him for good gifts. Or again; Prayer is the asking God for good gifts with devotion.

This account of Prayer partly rests on the foregoing propositions, partly shall be made out below in what are to follow.

## VI.

Here withal we must understand that under the general name *Prayer* many different duties or parts of the service of God, both inward and outward, are included. Christ said of that worship which became God; *The true worshippers shall worship the Father in spirit, and in truth*: (John iv. 23.) and again, of love to God; *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind*. (Mat. xxii. 37.) The Apostle says, *Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*. (Rom. xii. 1, &c.) All these and the like commandments are practised and fulfilled only by true Prayer, and without Prayer cannot so be.

## VII.

The duties belonging to the *inward service* of God are these: the true knowledge of God and of His law; faith in our Lord Jesus Christ; love to God and our neighbour; trust in God; the fear of God; purity of heart; humility; obedience; meekness; patience; and constant thankfulness. And whereas all these duties spring from one root; that is, from the true knowledge of God and of His will spring faith and love, and from these all the rest; this makes them to be all so bound up together, that no one of them can exist in any perfection without the rest. But true Prayer has that nature in itself, that it embraceth all those different parts, and so includes and implies them in its own name; nor indeed without them can it itself exist.

The above-named duties are great virtues, and produce marvellous effects in man. Faith brings him to God: love unites him, and makes him one spirit with the Lord: 1 Cor. vi. 17. trust or hope comforts him: the fear of God maketh him wise unto salvation, and never allows him to depart from God: purity enlightens him: humility and obedience, with repentance, receive remission of sins: patience and meekness make him strong and unwavering in all his duties: thankfulness makes him that is thankful to be beloved: but the only mean, by which all these things are to be obtained, is Prayer.

## VIII.

From the inward service of God should proceed that which is *outward*<sup>1</sup>: for the outward service of God ought to be nothing else than the manifestation of the inward, shewn to the honour and praise of the most High. The duties thereto belonging are these: the confession by the lips of our most holy faith; the preaching of God's word on Sundays and holydays, and the like, as going to church for public prayer, attendance there, hearing the reading and singing, and especially the word of God read and preached, giving alms to the poor, and doing all manner of good offices to our neighbours in their wants and necessities, building or furnishing churches, as well as making particular offerings or gifts for such ends. All these things are *sacrifices well pleasing to God*; (Heb. xiii. 16.) if they proceed directly from the inward worship or service; that is, from faith, and love to God and our neighbour.

<sup>1</sup> Although natural reason in its sound state has some idea of this latter kind of worship, as well as of the former, either innate in itself, Ps. cxxxix. 6. or derived from contemplation of the creatures; as it is written, *The heavens declare the glory of God, and night unto night sheweth knowledge*: Ps. xix. 3. still, for the conception of such outward service of God to be sound and complete, and for all its realization in practice to be free from superstition, there needs beyond the mere natural conception something more, for which we must have recourse to the writings of the Apostles and Prophets: for their words are the words of God Himself, *sure words, established for ever, done in truth and equity*. Ps. cxi. 7, 8.

## IX.

Prayer is divided into *public*, that is, ecclesiastical, and *private*. Public prayer is that offered with the congregation

in the church, or in any other place where a number of believers are present; but private is that which an individual offers alone.

## X.

Private prayer is made in two ways: I. When any one in his house, or elsewhere, retires from company, and prays privately to the Lord. Of this kind of private prayer it is, that the Lord saith; *Enter into thy closet, and when thou hast shut to thy door, pray to thy Father Who is in secret, and thy Father Which seeth in secret shall reward thee openly*<sup>1</sup>: (Mat. vi. 6.) II. When any one either in company or alone, sitting or standing, prays earnestly within his secret soul, not in words but in thought only, but still with all his heart, and all his strength, and all his mind, as standing before God Who is omnipresent. Of such prayer as this it is that the Apostle speaks, when he says; *We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.* (Rom. viii. 23.) and in another place; *by Grace singing in your hearts to the Lord*: (Coloss. iii. 16.) and holy David; *In the night I communed with mine own heart, and tried my spirit*: (Ps. lxxvii.)<sup>2</sup> while of all kinds of prayer, private and public, in common Christ says; *The true worshippers shall worship the Father in spirit, and in truth*: (John iv. 23, 24.) and His Apostle; *I will pray with the spirit; I will pray with the understanding also.* 1 Cor. xiv. 15.

<sup>1</sup> An example of the first kind of private prayer was shewn us by Christ Himself in His own person: *Jesus*, says the Evangelist, *went up into the mountain alone, to pray.* Mat. xiv. 23. also; *He withdrew Himself into the wilderness, and prayed.* Luke v. 16. and again: *He continued all night in His prayer to God.* Luke vi. 12.

<sup>2</sup> Examples of the second kind of private prayer are the following: Moses at the Red Sea, when he encouraged the children of Israel, and bade them trust in the Lord, made no prayer with his lips, but called upon God with his heart only, and was heard. *Why dost thou cry unto Me?* said the Lord. Exod. xiv. 15. Another excellent instance there is in what we read of Hannah, the mother of the Prophet Samuel: *She prayed*, the Scripture saith, *in her heart; but her voice was not heard*: and answering

for herself she says to the Priest: *I pour out my soul before the Lord.* 1 Kings i. 13, 15. On the same subject see also Nehem. ii. 4.

## XI.

Private prayer when made in the first way, is called *oral*, or *outward*, but when made in the last, *inward*, or *mental*; and this latter of itself, even without the oral, is efficacious, well-pleasing to God, and profitable to the soul that prays; as the examples and commandments cited above prove. But outward and oral prayer, if it be without the inward, is of no value: nay, further, if it be so made willingly, that is, through hypocrisy, and not through mere natural infirmity, it is abomination in the sight of the Lord, and hurtful to the soul of him that prays; for his prayer is turned into sin. Mat. vi. 5. Luke xviii. 11.

## XII.

The inward prayer of the heart may at all times be offered up in thought, by the spirit, and by faith: wherefore, the devout man, that fears God, may every where, and in all his works that he does, practise it; and indeed he is bound so to do, according to the command of the Apostle, *praying always in the spirit*; (Ephes. vi. 18.) and nothing can hinder him, (Rom. viii. 35.) if only he have a hearty zeal toward God, and a lively sense of His omnipresence. For, in such a state of spirit, what can hinder a man from saying in his heart, *Have mercy upon me O God! O God help me!* and the like?

## XIII.

Yet, though spiritual prayer without oral be efficacious, while oral without spiritual can never be so, it is by no means allowable to stop short at mental or inward prayer, and neglect that which is oral. Man is compounded of soul and body; and therefore is bound with his body also, as well as with his spirit, to pray, and give glory to God. (1 Cor. vi. 20.) Wherefore also holy David exclaims; *Give ear to my words, O Lord: Hearken unto the voice of my cry, my King and my God!* and our Lord, when He taught His disciples to pray,

said thus : *When ye pray, say:* (Luke xi. 2.) This is said of words and speech proceeding from the lips and body, without excluding what is inward and spiritual, both by the Lord, and by David: and this truth is most strongly established both by the examples left us of our Saviour Himself, (John xvii. Mat. xxvi. 39. 42. Acts i. 24, iv. 24, &c.) and also by those of the Prophets, and by the Psalms of David. Wherefore, as we ought to pray in our hearts always, so should we also at fit times pray with our lips too, as well as with our hearts.

## XIV.

But to the end that oral prayer, whether public or private, be not turned into sin to them that make it, nor that be said of Christians now, which was said of old of the Jews, *This people honoureth Me with their lips, but their heart is far from Me;* (Mat. xv. 8.) it is requisite that we strive and labour with all our souls, that our oral prayers be preceded and accompanied by the inward prayer of the heart, and never at any time disjoined from it<sup>1</sup>.

<sup>1</sup> This we may do in the following way: When we dispose ourselves bodily for prayer, we should also prepare and present our whole soul before the Lord: when we bend our knees, we should bend with them the knees of the heart: when we raise our hands, and lift up our eyes on high, we should, together with them, lift up all the thoughts of our hearts; as it is written: *Let us lift up our hearts with our hands unto God the Most High to the heavens:* Lam. iii. 41. lastly, when we say with our lips, *Have mercy upon me, O God!* we should likewise cry out with our whole heart, *Have mercy upon me, O God!* and so the words of our lips and the meditation of our heart, will be acceptable in the sight of the Lord. Ps. xix. 14.

## XV.

Prayer, as we have said, both public and private, is always to be offered in spirit, and in truth; and our heavenly Father Himself expects this of us. (John iv. 23.) But what mean these words, *in spirit, and in truth?* According to the general sense of the Doctors of the Church, to pray in spirit is to pray with faith, with fear and love of God, and with the deepest humility and contrition of heart; and to pray in

truth is to pray with attention, and with the understanding, not feignedly, nor only outwardly<sup>1</sup>.

<sup>1</sup>By this section every one may examine himself, and see how he prays; whether it be in spirit and truth, or only with the lips. If any one have not in his heart a movement of devotion towards God, that is, have not fear and love, then he prays not in spirit; and if, besides, he does not attend with the understanding to his prayers, then neither does he pray in truth. And thus every one should watch himself, and if he find in himself any thing wanting of the requisites to true prayer, he will be able easily, by the aid of God's grace, to correct the fault.

## XVI.

This rule of the Gospel is sinned against by all those, who make their prayers to consist in mere movements of the body, as, in much speaking, or frequent repetition, and in mere outward bowings, kneelings, or prostrations, while they have within no manner of warmth towards God, nor seek to have, but say one thing, and think another. Still more do they sin, who pray hypocritically, merely to appear before men to pray, but have not God in their thoughts. Wherefore, all such ought, for the amendment of their prayers, to have ever in their memory this rule; *God is a Spirit, and he that worshippeth Him, must worship Him in spirit and in truth.* John iv. 24.

IN ORDER THAT OUR PRAYERS, WHETHER PRIVATE OR PUBLIC, MAY ALWAYS BE OFFERED IN SPIRIT AND IN TRUTH, WE SHALL HERE SET FORTH SOME ASSISTANCES WHICH WILL BE FOUND PROFITABLE.

## XVII.

*First:* When we are about to approach God, either in public or in private, and would call upon His wonderful and holy Name, let us reflect on His tremendous Majesty, and His unsearchable omnipresence; let us reflect too on our own vileness, and poverty; considering Who, and What is our God, who, and what are we ourselves. He is a Spirit, immortal, all-pure, all-good, seeing through our inmost soul and thoughts: but we are clothed with flesh, mortal, evil, and in

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our thoughts unclean in His sight. Wherefore, we ought to purify ourselves from all filthiness of the flesh and spirit, and so with all possible devotion and awe call upon His Name; *For our God is a consuming fire*; (Heb. xiii. 28.) and His Name is *great, wonderful, and Holy*. Ps. xcix. 3.

### XVIII.

*Secondly*: as may be concluded from the above: If our God is an all-pure Spirit, and His Name wonderful, and holy, it follows that every one who prays should diligently reflect, I. Upon God, that He is so holy and just, that He cannot endure even the slightest impurity or unrighteousness: *Thou art the God that hast no pleasure in wickedness*: (Ps. v. 4.) II. Upon himself, examining whether he be truly and heartily sorry for his sins, and repent him of them before the Lord, or sin over and over again without ceasing: for God heareth not impenitent sinners: (John ix. 31.) *The blood-thirsty and deceitful man doth the Lord abhor*: &c. but if any one be a worshipper of God, that is, flee unto God with all his soul, and be sorry for his sins, and begin to do God's will, him God heareth. III. Lastly, we should reflect also on that which we ask of God, and see that it be not contrary to His will, nor that saying applicable to us; *Ye know not what ye ask*. Mark x. 38.

### XIX.

*Thirdly*: Besides the above reflections, we ought all and every one of us to have the following intentions: I. To render by our prayer due honour to God: *Bring unto the Lord, O ye sons of God, glory and honour*: (Ps. xxix. 1, 2.) II. To excite such emotions in our hearts, and preserve such dispositions of spirit, as are fitting from us towards the Divine Majesty and Holiness: (2 Cor. vii. 1. 1 Pet. i. 16.) III. To testify from a pure heart true Gospel faith, lively hope, and ardent love to God: (Mark xii. 30.) IV. With such dispositions of spirit, to lay before God the wishes of our heart, or our petitions for good gifts, with the profoundest humility and devotion. (See Luke xviii. 13. of the Publican; and Mat.

viii. 9. of the Centurion.) V. But with all this we must not trust in ourselves, nor in our prayers, but solely in our Lord Jesus Christ, and in His mercy : *For all the promises of God in Him are Yea, and in Him, Amen.* 2 Cor. i. 20. PART  
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## XX.

*Fourthly* : Our God being so very merciful, long-suffering, and of such great goodness, more ready to stretch out His hands to give, than we ours to receive, and every day and hour pouring out upon us His bounties, giving us breath, and life, and all things profitable for the enjoyment of life, (1 Tim. vi. 17.) and delivering us from all evil, who is there, that can consider and weigh these so great benefits, without having his whole heart and soul stirred up to pray to God? Holy David meditating on this from the depth of his soul cries out, *Praise the Lord O my soul, and all that is within me praise His holy Name!* and burning with vehement warmth of love to God, repeats the same; *Praise the Lord O my soul, and forget not all His benefits!* Ps. ciii. 1, 2.

## XXI.

*Fifthly* : The thought of God's inconceivable love is a powerful assistance towards praying in spirit and in truth to any one, who once receives it into his mind : *So God loved the world,* saith Christ, *that He gave even His Own Son* for us. (John iii. 16.) This love it was, which inflamed the Apostle, when he said of himself, and of all others like him, *Who shall separate us from the love of God? shall tribulation, or distress, or peril, or sword?* Nothing. But looking unto Jesus! Who suffered for us, and seeing here that love of God, which passeth all understanding, he prays in spirit and in truth, seeking to teach us also to do the same : *For this cause,* he says, *I bow my knees to my heavenly Father, that He would grant you . . . to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God.* Ephes. iii. 19.

1 Whosoever now in like manner will look with all his soul unto our Lord Jesus Christ, Who suffered for us, and consider His sufferings, His

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death, burial, and resurrection, wherein, as in a picture, he sees his own justification most lively represented, he cannot certainly but pray with all his heart, and with all his mind. For his heart will then be so touched by Christ's love, that he will almost forget himself, and rise to such a pitch in prayer, that he will pray now no longer with words, but rather with tears, as St. Basil and St. Augustine say; not with breath but rather with sighs; and what his heart will then feel, and his soul see, his tongue will not be able to express. Thus absorbed was holy David, when he cried; *Whom have I in heaven, or what desire I upon the earth but Thee? My heart faileth, &c.* Ps. lxxiii. 25. And the Apostle, smitten with the arrow of this same love, says; *I am assured that neither death, nor life, nor angels, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus.* Rom. viii. 38, 39.

## XXII.

*Sixthly*: Great assistance to true prayer will be found in God's promises, if we truly and firmly believe them; the more, that through them Gospel faith is increased in men, love grows, and hope is established immovable. Examples of this we have in Abraham, (Rom. iv. 20, 21.) and in others. (Heb. xi.) By this means a man is stirred up to true prayer. For the very relation which there is between the promises and their accomplishment lead to this: there being no other way by which we can obtain the accomplishment of God's promises, than by true prayer.

## XXIII.

*Seventhly*: Owing to natural infirmity, and other circumstances, a man's spirit is sometimes so weak and deficient, and his heart so petrified, that he cannot bring himself to make the meditations above-mentioned, nor think of God's mercy, love, and promises, but requires something special to stir up and improve his heart. Under such circumstances, we ought to force ourselves to pray orally, even though our heart refuse<sup>1</sup>; recalling to mind Christ's words; *The Kingdom of Heaven suffereth violence, and the violent take it by force*: (Mat. xi. 12.) and again: *Strive to enter in at the strait gate, for many will seek to enter in, and shall not be able.* (Luke xiii. 24.) And to aid us in meditating on these words of Christ, we may use as a prayer what David says; *My soul*

*cleaveth unto the dust: O quicken Thou me according to Thy word. My soul is asleep for very heaviness: strengthen Thou me in Thy words. Take from me the way of unrighteousness, and through Thy law be gracious unto me.* (Ps. exix. 25, 28, 29.) *O quicken us, and we shall call upon Thy Name.* (Ps. lxxx. 19.) By this kind of compulsion a man will through oral prayer go on to that which is inward, and will begin to pray in spirit and in truth: and so the one assists the other, by the co-operation of the Holy Ghost<sup>2</sup>.

<sup>1</sup> St. Macarius, in his discourse on Keeping the Heart, ch. xiii., writes thus: *Every one ought to do his utmost to force himself to abide continually in prayer, ever begging and expecting, that the Lord will come and make His abode within him, and teach and confirm him in all His commandments, and that his soul may become the temple of Jesus Christ: and further on in the same chapter: And so God, seeing him striving, and forcibly compelling himself to what is good, even though his heart be reluctant, gives him the grace of true prayer.*

<sup>2</sup> St. Augustine, in his treatise on The Departed, ch. v., has these words: *Outward and oral prayer cannot be true without that which is inward; and even the inward prayer of the heart without the oral fails, and dies away; but when joined with oral prayer, it increases, and waxes more earnest.*

Oral prayer then especially leads him, that prays, to inward prayer of the heart, when he attends devoutly and with faith to the words of his prayer; for the sense, that lies in the words, and the power of the spirit, that is in them, stir up our hearts and souls; and so he who prays will begin to pray in spirit and in truth. And as regards this topic, to the end that the assistance thus sought may be efficacious, we should be careful that we utter not the words of our prayer too rapidly; according to the injunction in holy Scripture; *Be not hasty with thy mouth; and let not thine heart hurry to utter any thing before God.* Ecces. v. 2.

#### XXIV.

*Eighthly: Reflection on past sins, and the sense of God's anger against us for them, with the recollection of the terrible judgment, and the thought of punishment to come, is no slight assistance to prayer: for all these things move very powerfully man's heart, and drive him to ask merey of God. Such was the meditation of holy David, when he turned to the Lord, and cried; O Lord, rebuke me not in Thine indignation, neither chasten me in Thy heavy displeasure. Heal*

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*me, O Lord; for my bones are vexed: my soul also is sore troubled, &c. Ps. vi. 1. 3.*

• XXV.

*Ninthly*: The agency of the Spirit of God is the chief and most potent aid to prayer. For the Holy Ghost, as the Apostle preaches, *helpeth us in our infirmities. For, we know not what we should pray for as we ought, but the Spirit Itself maketh intercession for us with groanings which cannot be uttered.* (Rom. viii. 26.) And so with this teacher and guide, even the Spirit of God, all the above-mentioned meditations will be profitable, and of force; and the Spirit of God will Himself co-operate with them, directing and preparing our hearts to pray, as we ought. (Ezck. xxxvi. 26.) Wherefore, all who pray ought to ask of the Lord the Holy Spirit, that He may teach us true prayer: and, for ourselves, we should give diligent heed with all our soul, that we neither by deed, nor word, nor thought against the motions of the Holy Spirit offend Him, and so grieve Him; remembering the injunction given us; *Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.* Ephes. iv. 30.

XXVI.

Seeing then that our God is every where present, and filleth all things; and that His name is a name great, and terrible, and holy; and those prayers, which are offered in spirit and in truth, are accepted of Him; do thou, O man, mortal, and sinful, when thou drawest near to the throne of the Divine Majesty, and wouldest call upon Him, lay aside all earthly thoughts: consider that thou art standing before His face, and He looking through thy heart: fall down devoutly on thy face to the ground before thine Almighty and All-merciful Maker and Saviour: give unto Him that honour and glory, which it becometh: testify unto Him thy faith and love, due to Him alone: confess thine own unworthiness and wretchedness, like Manassch, like the Publican, and the Prodigal son: and so, for the sake of His Holy Name, ask Him to bestow on thee His good gifts.

## XXVII.

The good gifts of God are twofold ; spiritual, and temporal. Spiritual are, the knowledge of God, and of His law ; faith in Christ Jesus ; repentance ; remission of sins ; and the like : for which see Section vii. Temporal are, health of body, meat, drink, and clothing ; which are all strictly necessary. To the same belong riches, honour, glory, and length of days.

## XXVIII.

That the above-mentioned good gifts ought to be asked by us from God, we are, besides other proofs, clearly taught by the Lord's prayer itself. That prayer is both to all generally, and to each one of us personally, a perfect rule and lesson, how to pray : for it prescribes prayer for blessings both spiritual and temporal, and mentions by name what those blessings are, which we should pray for.

## XXIX.

And here it will not be unprofitable to say something of the Lord's Prayer. It is brief indeed, but yet in its brevity takes in<sup>1</sup> all necessary petitions, which refer to man's life either in time, or in eternity.

<sup>1</sup> Our Saviour Jesus Christ in the Prayer, which He has given us, has prescribed, I. That, before every thing else, we ask of our heavenly Father that *His Name be sanctified: Hallowed be Thy Name.* God's Name is indeed holy in itself, and the source of holiness : but we in this petition pray that He would be pleased to teach us, and vouchsafe this, that we also may hallow His wonderful and holy Name ; that is, know, love, invoke, and glorify It. Now God's Name is hallowed and honoured in us, and we sanctified in Him and by Him, when we know Him from His works ; when we confess Him to be eternal, and almighty ; all-wise, and all-good ; just, and very merciful ; when we admire His wonders, and His unsearchable providence over ourselves ; and most sensibly acknowledge Him as the sole author and giver of all the good, spiritual and temporal, which we enjoy in this life ; and give Him thanks, praising Him, and saying, *Holy, Holy, Holy, Lord God of Sabaoth !* and, with all this, regulate our thoughts and works, and our life itself, to the honour and glory of His Name.

But since we are of ourselves unable thus to hallow God's Name, we are directed, besides the first petition for this, to add another, as for the means to this end, asking of God for *His Kingdom ; II. Thy*

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*Kingdom come.* The Kingdom of God is an everlasting Kingdom, and His dominion is throughout all generations: Ps. cxlv. 13. but we here ask not this Kingdom, but the *Kingdom of grace*, Coloss. i. 13, and *the Kingdom of glory*; that is, that He would reign in us by the true faith of the Gospel, and that the sin of unbelief may have no place in us; that the Holy Ghost may guide us into all truth; John xvi. 13. producing in us spiritual fruits; Gal. v. 22. and that our evil propensities may not have dominion over us; Rom. vi. 14. that, besides the wickedness of unbelief, the Lord keep from us also a life of transgression, and grant us in stead that the kingdom of His grace grow up in us day by day, both by evangelical doctrine and faith, and also by a life agreeable to the same; and that so, after this mortal life, He would make us inheritors of His everlasting Kingdom of glory in Heaven.

But since neither can this Kingdom of grace be established in us, nor the brightness of His glory enlighten our hearts, until the darkness of sloth and the veil of disobedience be taken away from our souls, 2 Cor. iii. 16. and until we be in our Lord's sight obedient in all things, for this reason we are directed, III. to ask our heavenly Father, that He would give us the gift of *obedience*; that is, that He would put into our hearts the desire and the power to do His will. And so by these words, *Thy will be done as in heaven so also on earth*, we ask our Father, not that He should do, what He willeth, but that we may be enabled to do, and do in fact, what He willeth of us. But what He willeth is this, that we should *all be saved, and come to the knowledge of the truth*; 1 Tim. ii. 4. that we should *hear His word, and believe in Him*; John vi. 29. and do His will, which leadeth us into the path of everlasting salvation, not in any manner that may happen, but after the pattern of the Angels in heaven. By this mean given from God the Kingdom of grace is established in us; and by the grace of the Holy Ghost reigning in us we can easily hallow God's Name. And thus, as the Apostle says, *an entrance is given us abundantly into the everlasting Kingdom of the glory of our Lord Jesus Christ.* 2 Pet. i. 11.

But that we, while seeking the above spiritual gifts, may not be any wise hindered by the need of temporal good things; and that we may be enabled to lead our mortal life, under the shelter of God's goodness, in tranquillity; we are directed to add to our petitions for those other blessings one for *temporal good things*; IV. *Give us this day our bread for subsistence.* In this petition under the name of *bread* is to be understood every thing needful and profitable, every thing, without which human life and society cannot continue: and so all sciences, arts, and branches of industry, and governments themselves, which serve to the well-being of human society, are herein included. And though the Lord of His mercy even without our asking gives to all breath, and life, and *meat in due season*; Ps. cxlv. 15, 16. and *ordaineth* in nations *the higher Powers*; Rom. xiii. 1. and through them

implants sciences and arts; Dan. ii. 21. Prov. viii. 14. still He, the Same, sometimes, of His righteous judgments, to punish men for their ingratitude and for the multiplication of iniquity, takes away either in part or, it may be, altogether these good things. Is. iii. 2, 3. Therefore, we in this petition ask Him, that He would day by day give us all things needful and profitable for this present life; that is, that He would give us temperate seasons, and the increase of the fruits of the earth; that He would bless our labours, and industry, and keep us in health and strength of body; and so ensure the welfare of the whole community. And not only do we ask Him for this, but we imply at the same time, and under the same words, the further prayer, that we may be enabled to use all these blessings to good, to His glory, and to the sanctification of His Name.

But since we have a great hindrance to the attainment of good things, temporal no less than spiritual, in our sins; (for through our sins we are often deprived of every good;) to the end that we may not suffer thus, we are directed, *fifthly*, to ask of God *pardon and remission of sins: Forgive us our debts, as we also forgive our debtors*. This petition leads us to repentance of all that we have done amiss. And as our Lord is very good, and loves us, He cannot but desire that we also should in this imitate Him; and therefore He gives us to understand, that our debts are then forgiven, when we also ourselves forgive our debtors. Mat. vi. 14, 15. Wherefore, we ought, as the Apostle teaches us, *to be followers of God, as dear children*; Ephes. v. 1. and so *be kind one to another, tender-hearted, forgiving one another*, even as we also desire to obtain forgiveness from God. Ephes. iv. 32. In this way, and by this petition, Christ hath taught us how to rid ourselves of our first and greatest hindrance.

There are however, besides sin, other hindrances also, and particularly, all temptations and scandals, inward and outward, that is, of the flesh, the world, and the devil, by which man, either through the senses or without the senses, is inveigled into the commission of sin: and so the temptations that we have named draw us away from God's will, and from His kingdom, and keep us from hallowing His Name. And since we are unable of our own strength to stand against them, and to repel them, we are for this cause directed in the *sixth* and *seventh* petitions of the Lord's Prayer, to ask deliverance and protection both from all temptation, and from every evil work, and also from our invisible enemy himself, the devil, who is ever seeking to devour us: *Lead us not into temptation, but deliver us from the evil*.

The *Preface* and the *Conclusion* of the Lord's Prayer contain what is specially adapted to comfort us, and to incite and confirm in us a good hope. The *Preface*, *Our Father which art in Heaven*; sets before us the inconceivable mercy of God, which has vouchsafed to make us, unworthy as we are, His *sons*, John i. 12, and heirs of His everlasting good things in

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Heaven. Rom. viii. 18. and the conclusion, *For Thine is the kingdom, the power, and the glory, for ever and ever, Amen.* is replete with the strongest encouragement, and with immortal hope; since He, our Father, is the sole Lord of heaven and earth, everlasting, and Almighty: His is the kingdom, His the power, His the glory, for ever: and therefore, if we call upon Him with faith and love, and by our obedience give Him honour and glory, then nothing can *pluck us out of His hand*; and so He will give unto us eternal life. John x. 28, 29.

### XXX.

This Prayer ought to be held in the more honour, because it is the Lord Himself, who has given it to us, and in brief but wonderful order included in it all those petitions, which are necessary. And therefore it is the duty of all, without exception, to learn it, and labour to understand it, and to use it with the deepest devotion not only every evening and morning, on rising up and lying down, but at all times, and on all occasions. And this is required of us by those words of Christ, *When ye pray, pray thus.*

### XXXI.

There are also other Prayers written in holy Scripture both for our instruction, and for our use; as that of the publican, *God be merciful to me a sinner!* (Luke xviii. 13.) of the prodigal son, *Father, I have sinned against heaven and before Thee, &c.*; (Luke xv. 21.) of the thief on the cross, who prayed, *Lord, remember me, when Thou comest into Thy kingdom!* (Luke xxiii. 42. &c.) These short prayers we may use, and ought to use, in asking God to pardon our sins.

### XXXII.

Beside the Lord's Prayer, and others, it is not contrary to the Lord's will, but agreeable to Him, to ask God's mercy, whether for ourselves or for our brethren, in any such words as the circumstances and necessities of the case itself may suggest. We have many examples to teach us this; as that of the ten lepers, who sought to be cleansed; (Luke xvii. 13.) and that of the Centurion, who wished that his servant should be

healed: (Mat. viii. 8.) and many others likewise used their own words, and those few but suitable for their needs; and every one of them obtained what he sought: and so now also, whatever may be any man's necessity, he ought not to look about for many words, but call upon the Lord with those, which the ease itself and the warmth of his heart prompts.

## XXXIII.

It has been clearly enough shewn above, that we ought to ask both spiritual and temporal goods from God: but we must understand withal that spiritual good things are necessary and profitable to man both for this temporal life, and also for that which is eternal; for *they have the promise of the life which now is, and of that which is to come*; while bodily or temporal goods are profitable only for this present life. (1 Tim. iv. 8.) Wherefore, we ought undoubtedly to desire and ask spiritual blessings at all times; but blessings temporal and bodily, only so far as it may please our Lord, and be not hurtful to ourselves, but for our good, and to the glory of His Name.

## XXXIV.

If any one ask any thing diligently from the Lord, and even others too, it may be, are entreating God's goodness for the same thing, but yet he receive not his petition, such a one should not faint; but should consider accurately what it is that he asks; whether it be any thing temporal; or spiritual. If it be spiritual, and necessary to salvation, let him again and again unceasingly ask it, with faith and patience, and it shall be given him. But if it be any thing temporal, let him not murmur against the Lord, but in that case resign himself to His will and providence: for we cannot foresee the future, so as to know whether what we ask will be for our good, or for our harm. But the Lord, Who is omniscient, and all-wise, foresees all things; (Ps. cxxxix. 2, 3.) and, being good and merciful, He of His goodness gives us not that which is hurtful. And therefore, when we receive not what we wish,

we ought not to be vexed, but rather ought to give God thanks, that He indulges us not therein to our hurt.

## XXXV.

Nor ought we in such ease to think that our prayers have been in vain, if they have been offered in spirit and in truth : for the Lord mercifully hears us, and accepts them, but instead of temporal blessings returns us spiritual ; and if not in this present, yet in the world to come repays us abundantly. (Rom. ii. 6, 7.) For He is a just Judge, and merciful ; and therefore to all, who call upon Him in truth, He recompenseth a crown of righteousness in the last day. 2 Tim. iv. 8.

## XXXVI.

When we pray, we should add to our prayers diligence and patience<sup>1</sup> of our own : that is to say, he who prays to the Lord for any good thing, should himself also at the same time labour for the same, using all proper means, and avoiding all hindrances ; and at the same time should have patience to abide constantly in that his labour and diligence, no less than in his prayers. And watchful and unremitting continuance in this is what both the Gospel enjoins, (Luke xii. 36. Coloss. iv. 2. 1 Thess. v. 17.) and man's nature itself absolutely requires. For he has become *carnal* since the fall, *sold under sin : what he would, that he doth not ; and what he hates, that he doth* : (Rom. vii. 14, 15.) Wherefore, to the end that he may by God's grace be enabled to mend his condition, that is, soften the fierceness and tyranny of sin, bridle and mortify the force of evil inclinations, (Coloss. iii. 5.) and lead a virtuous life, and so by the grace of Christ Jesus be made free from the law of sin and death, (Rom. viii. 2.) it is absolutely necessary for him to continue ever in prayers, and to add thereto all manner of diligence and labour of his own.

<sup>1</sup> Our Lord said, *Ask* ; and so enjoined prayer : but when He added, *Seek*, and *Knock*, He thereby shewed that we are to join with prayer labour, diligence, and patience. And this we must perseveringly continue to do, not only in seeking spiritual blessings, but also in seeking those that be temporal.

## XXXVII.

It is the duty of us all, and of every one of us, to pray and labour not for himself alone, but also for others; according to that injunction, *Pray ye one for another, that ye may be healed*: (James v. 16.) and not merely one for another, but also for our enemies; whom we are bound to love, however much our hearts may be averse from doing so. The Lord says, *Love your enemies*: and this love He describes by its effects; that is, *Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you*. (Mat. v. 44.) And so, it is our duty to pray for all men.

## XXXVIII.

While we pray ourselves, we ought also to ask our brethren to assist us with the like prayers; after the example of the Apostle: (Ephes. vi. 19. 1 Thess. iii. 1.) and more especially should we ask the prayers of our spiritual fathers of the Priestly Order; of which in the Old Testament in the Levitical books, and elsewhere, we repeatedly read, that every one, who brought sin offerings, was to appear by God's command before the Priest, that the Priest might pray for him; and so he should be pardoned. In the New Testament the same is in the Epistle of James the Apostle confirmed: *Is any sick, he writes, among you, let him call for the presbyters of the Church, and let them pray over him, . . . . and if he have committed sins, they shall be forgiven him*. James v. 15.

## XXXIX.

In like manner, to desire and ask the same aid and help, the prayers, that is, of the Saints, the servants and friends of God, who now reign with Christ their Lord, is a righteous and holy thing, that they too may join with us and for us in offering prayers to God for the forgiveness of sins. And when we repent and amend our lives, and receive pardon and mercy from the Lord, we may be sure that they too joy over us, as well as the Angels that are in Heaven; as the Lord hath said. Luke xv. 7. . 10.

## XL.

And here we must needs speak of *fasting, watching, and sobriety*, all which the word of God joins with prayer: *Take heed*, it is written, *to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness*: (Luke xxi. 34, 36,) and again: *Be ye sober, and watch unto prayer*: (1 Pet. iv. 7.) and in another place: *that ye may give yourselves to fasting, and to prayer*. (1 Cor. vii. 5.) Wherefore we also ought in like manner to make our prayers, supplications, and thanksgivings, with watching and sobriety, and at proper seasons also with fasting<sup>1</sup>.

<sup>1</sup> Fasting is of two kinds, civil and religious: the first kind is otherwise called philosophical or natural; and, so far as prescribed by medical rules, falls under the head of *Diet*: but the second kind, the religious or ecclesiastical fast, is a holy and Christian observance. The difference between the two is this: the first depends solely on our own choice, and its object is to preserve health, and enable us to perform our duties; but the ecclesiastical fast depends on Divine precept, and so on faith and piety. The purpose of this kind is to humble ourselves before God, to subdue the force of carnal affections, to assist us in true repentance, in prayer, in Divine Worship, and in other duties, and in obtaining mercy and grace from God; as we are taught by many passages and examples in God's word.

## XLI.

*Fasting* is abstinence from all kind of meat and drink; at the very least from all that is pleasant or superfluous: and such a fast as this was ordained by God Himself in the Old Testament to be observed at the yearly purification<sup>1</sup>: *And this*, He saith, *shall be a statute for ever unto you: ye shall afflict your souls with fasting*. (Lev. xvi. 29. 31.) And according to the example of this statute, whenever the Israelites repented before God, they always humbled their souls with fasting: *The children of Israel*, it is written, *were assembled with fasting, and with sack-clothes, and earth upon their heads . . . . and confessed themselves to the Lord, and worshipped the Lord their God*. Nehem. ix. 1. 3. Also see 1 Kings vii. 6. Jer. vi. 9.

<sup>1</sup> Some holy fathers and doctors of the Church find the beginning of

fasting in paradise. St. Chrysostom, Serm. i. on Gen., writes thus: *As gluttonous appetite is the source of evils innumerable to mankind, so also is fasting, and the non-indulgence of the appetites of the belly, the constant source to us of unspeakable benefits. Wherefore God, when He had first made man, and knew that this was the medicine he would most need for his soul's salvation, gave him, even at the very beginning of all, this first commandment, saying; 'Of every tree that is in the garden thou mayest eat; but of the tree of good and evil thou shalt not eat.'* By these words, *'Of this thou may eat, but of that thou shalt not eat,'* fasting was instituted. St. Basil, Serm. i. on Fasting, traces it to the same beginning.

## XLII.

Especially was fasting joined with prayer by all in the Old Testament, when the Lord by His just judgment was preparing to bring any signal punishment on sinners. But even in this case, He Himself, solely of His love to mankind, willing to correct the children of Israel, and to turn away His own just wrath, ordered all to fast and pray: *Blow the trumpet, He saith, in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation.* (Joel ii. 15, 16.) And such a public fast, joined with prayer, was ever an effectual mean to deliverance; as appears plainly from the same chapter, where the Lord, seeing them praying with fasting and weeping, turned His anger into mercy: *And the Lord, it is written, was jealous for His land, and spared His people.* Ib. ver. 18, 19, 20. And ch. iii. 5. 10.

## XLIII.

In the New Testament our Lord and Lawgiver Jesus Christ Himself fasted: (Mat. and Luke iv.) and in defending His disciples before the Pharisees He exempted them from fasting only while the Bridegroom should be with them; but for all remaining time, after the Bridegroom should be taken away from them, He distinctly confirmed the duty. (Mat. ix. 14, 15. Luke v. 33, 34, 35.) Further, he instructed us *how* to fast, so that our fasting should not be like that of the Pharisees, nor have its reward from men, but from God. (Mat. vi. 16. 18.) And again, how great is the power and benefit of fasting the same great Physician of our souls and

bodies has sufficiently shewn, when for the expulsion of a devil, which had settled itself in a man, He prescribed no other medicine, than prayer and fasting. Mat. xvii. 21.

## XLIV.

Here we may remark, that fasting, as well as prayer itself, is said to be a *service pleasing to God*: (Luke ii. 37.) for which cause the Apostles also, when they *served* the Lord, joined *fasting* with their prayers. (Acts xiii. 2.) Wherefore now likewise, the ministers of the Lord's altar, and all who desire to serve or worship the Lord acceptably, in purity and sobriety, do only that which is becoming, and their duty, when they prepare themselves thereto, according to the measure of their bodily strength, by fasting.

## XLV.

It is notorious to all, that it is upon this foundation, that is, upon the words of God, that Christ's Church<sup>1</sup> of the New Testament has appointed yearly fasts, and particualar days of abstinence; solely to this end, that her children of the new Israel through prayer to God, with fasting and contrition of heart, and confession of their sins, may be brought to true repentance. And, consequently, the said fasts of the Church of the New Testament are nothing else, than appointed times for repentance, and days of yearly purification.

<sup>1</sup> The Christians of the first ages observed moderation and temperance always, and at fit seasons fasting also, joined with prayer, as the special marks among themselves of an honourable Christian life, and of decent civil society; and at all times they abhorred luxury and excess. To this St. Clement of Alexandria, B. ii. Pæd. ch. 1, 2, bears testimony.

## XLVI.

But this is absolutely necessary, that he who keeps outward fasts, fast spiritually also: that is, he, who fasts and prays outwardly, must at the same time flee with his whole soul all sin and unrighteousness, and be on the contrary charitable and diligent in every good work. For *prayer is good, with fasting, and alms, and righteousness*. (Job xii. 8.) But if any man keep the fasts ever so strictly, while he is

without charity and honesty to his neighbour, such a fast is not acceptable to God: *It is not such a fast as this that I have chosen, saith the Lord, a day for a man to afflict his soul, nor to bow down his head as a bulrush, and to spread sackcloth and ashes under him; nor shall ye call this an acceptable fast: . . . . For not such a fast have I chosen, saith the Lord: but, when thou fastest, break off every band of unrighteousness, cancel the obligation of extorted writings, let the oppressed go free, tear every unjust writing. Break thy bread to the hungry, and bring the poor that are unsheltered into thy house. If thou seest any naked, cover him, and despise not thy kindred of thy tribe. Then shalt thou call in prayer, and God shall hear thee, and while thou art yet speaking, shall say, Here I am.* (Isa. lviii. 5 . . 9.) The like instruction is also given by the Lord through the prophet Zachariah. ch. vii. viii.<sup>1</sup>

<sup>1</sup> See St. Chrysostom, Sermon. iv., on Gen., for a very profitable dissertation on the same subject.

## XLVII.

Where fasting and sobriety are not practised, but instead of them continual surfeiting in meat and drink, it cannot be but that innumerable mischiefs should be engendered, spiritual, no less than bodily. (James iv. 1.) In such persons that sanctification and honour, in which the Apostle admonishes every one to possess his vessel, will find no place; (1 Thess. iv. 4, 5, 7.) but they will become the dwelling-places only of fierce, brutal, and devilish passions: (Mat. xii. 44, 45.) as is shewn beyond all doubt by the dissoluteness and overthrow of Sodom, and by other examples<sup>1</sup>.

<sup>1</sup> St. Chrysostom, Hom. i., on Gen., writes thus: *See how Divine Scripture ever reproves a life of indulgence; and at one time says; 'The people sat down to eat and drink, and rose up to play:' at another; 'Jeshurun ate and drank, grew fat, thick, and broad, and apostatized.' And the people of Sodom, beside their other sins, by this sin most of all drew down upon themselves God's wrath, and destruction from heaven: for hear what saith the prophet; 'This was the iniquity of Sodom, &c.:' for it was in fulness of bread and wine, that they fell to lust after evil pleasures: and so intemperance is, as it were, the source and root of all evils.*

## XLVIII.

To the end that we may be able to observe the order of prayer, and all that course of other duties which is connected with it, in their integrity, we have the greatest need of spiritual *sobriety* and *vigilance*: nor can we either neglect these duties as regards the body. This rule is prescribed us by our Lord Jesus Christ Himself: *Take heed*, He says, *watch, and pray. And what I say unto you, I say unto all, Watch.* (Mark xiii. 33. 37. Mat. xxiv. 42.) and again: *Behold, I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked.* (Rev. xv. 16.) And the Apostles also, in the spirit of Christ's words, exhort us to the same: *Be sober*, they write, *be vigilant*: (1 Pet. v. 8.) and again; *Let us not sleep, as do others, but let us watch and be sober.* (1 Thess. v. 6.) Such watching and sobriety are no less necessary to Christians, than eyes<sup>1</sup> are to our bodies, or the sensible light to our eyes.

<sup>1</sup> For the whole of man's life sobriety is so much the more necessary, because without it man cannot keep himself in order. It consists not only in this, that we *be not overcharged with surfeiting, and drunkenness, and the cares of this life*; Luke xxi. 34. but also in keeping ourselves free from the inward passions of anger, envy, covetousness, and the like. For all these darken the intellectual eye of the heart, and deprive us of sound reason, no less than drunkenness. Wherefore the Apostles Peter and James exhort us to *lay aside all malice and envy, and all filthiness and hypocrisy, and to gird up the loins of our minds, and to be sober to the end.* 1 Pet. i. 13. ii. 1. James i. 21.

## XLIX.

All these things, fasting, watching, sobriety, and even our prayers themselves, night and day, and labours, and diligent exercises, are appointed in the Lord's commandments solely for this end, that we by continuance in these things may be holy and blameless before God in the faith of the Gospel, and in love; that is, may be filled with the fruits of the Holy Ghost. But if these be not found in us, then all our prayers and labours will profit us nothing whatever<sup>1</sup>; as the example of the five foolish virgins plainly shews. Mat. xxv. 11.

1 St. Macarius, in his first sermon on Keeping the Heart, ch. ix., writes thus: *If we be not adorned with humility, simplicity, and goodness, the form of prayer profits us nothing: and this we say not of prayer only, but also of every kind of exercise; of all labour, of virginity, of watching, and of every exercise and work whatsoever, which may be performed for the sake of virtue. If, I say, we do not find the fruits of love and peace, joy, meekness, humility, of sincerity and simplicity, of faith and patience abounding in ourselves, all our works and exercises are vain and unprofitable. For every work, and every exercise, ought to be undertaken for the sake of these fruits: and if the fruits of love and peace be not found in us, all we do remains vain, and without effect. For they who labour without having these will appear like unto those five foolish virgins at the day of judgment. Those virgins, for that they took not from hence in the vessels of their hearts the spiritual oil, which means the above-mentioned virtues, are therefore named foolish, and refused entrance to the spiritual wedding of the King; and all the trouble they had taken to preserve their virginity, through the want of spiritual virtue, and the absence in them of the manifest in-dwelling of the Holy Spirit, are made of no account.*

## L.

Motives and excitements to prayer, and to the performance of all the above-mentioned duties, are the following: I. The commandments which God has given us to pray, mentioned in divers of the preceding sections: II. The exceeding mercy of God to them that pray; as it is written, *For Thou Lord, art good and gracious, and of great mercy unto all them that call upon Thee, even unto them that call upon Thee in truth:* (Ps. lxxxvi. 5. cxlv. 18.) III. God's most sweet and un-failing promises to hear prayer, and to grant forgiveness: *For He is faithful, Who hath promised.* (Heb. x. 23.) IV. Our Lord Jesus Christ is the Son of God, and God everlasting before all worlds: (John i. 1.) but He, the Same, as man is a mediator between God and men, having given Himself a ransom for all: (1 Tim. ii. 5, 6.) Who also maketh intercession for us; as the Apostle preaches. (Rom. viii. 34.) Wherefore, though we are of ourselves unworthy to approach our heavenly Father, or ask Him for good things, yet through the intervention of so great a mediator, even Jesus Christ, we have access unto Him; (Ephes. ii. 18.) and He accepts our petitions. V. The Holy Spirit *Itself beareth*

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*witness with our spirit, and helpeth us in our infirmities, and maketh intercessions for us with groanings which cannot be uttered.* (Rom. viii. 16. 26.) VI. Even our common name of Christians must impel us to offer up in our thoughts to God *spiritual sacrifices of prayers and thanksgivings.* (1 Pet. ii. 5, 6, 7. Rom. xii. 1, 2. Rev. i. 6.) VII. Owing to the necessities and infirmities both of our souls and bodies, we need all of us and every one of us God's help, and, by reason of our many sins, pardon also and mercy. VIII. The greatest punishments and miseries await those, who, from contempt of the Lord's commandments and carelessness about the future, neglect to pray. All these reasons, which we have mentioned, have great weight; and whoever will weigh them attentively will doubtless be roused from the sleep of sloth, and give himself diligently to prayer.

#### LI.

No less strong are those motives and incitements to prayer, which a man may find in its effects, or in the fruits which come of it: I. Prayer makes the Holy Ghost to dwell in the hearts of men. (Luke xi. 13.) II. By prayer true faith grows up in man's soul, and increases. III. By prayer, as by a hand, we receive from the Lord all good things, spiritual and temporal. IV. By prayer we overcome sin, dispel afflictions, feel comfort in our hearts, and are armed against divers temptations, and against the devil himself. V. By prayer lastly it is, that we obtain everlasting salvation; as it is written, *Whosoever shall call upon the name of the Lord shall be saved.* (Acts ii. 21.) And he who gives himself to prayer shews thereby that he despises not God's promises, but is convinced that they are all to be highly valued, and that *our God is faithful*, and that *there is no unrighteousness in Him.*

#### LII.

On the other hand, how many and how great are the evils which ensue, wherever prayer is neglected, especially, if the neglect proceed from contempt and pride! I. By such men

God's commandment is broken. II. By such men the inestimable promises of God, instead of being appreciated, are despised; and so despite is done to His mercy. III. In such men the Holy Ghost can find no abiding place. IV. In such men faith gradually dwindles, and at last quite goes out: for prayer is the food of faith, and of all other virtues. V. With such men there is boldness to do every thing shameful, and a rapid and easy descent from one sin to another: and such are exposed defenceless to many temptations, dangers, and calamities. VI. Such men deprive themselves of all God's spiritual gifts, and so finally also of His kingdom; all these things being given by God's mercy through prayer. And therefore he, who of contempt and carelessness neglects to pray, has not yet really known his Lord, nor considered the Lord's first commandments, as he ought to consider them. Of such we may well say, as God said of His people; *The ox knoweth his owner, and the ass his master's crib: but Israel hath not known Me, My people hath not considered.* Is. i. 3.

## LIII.

It will be profitable here to mention briefly, that our prayers and their helps, as fasting, watching, and sobriety, are then efficacious, when they are offered and used, I. With faith, in spirit and in truth: *All things, whatsoever ye shall ask in prayer, believing, ye shall receive:* (Mat. xxi. 22.) II. In the name of Jesus Christ: *Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it to you:* (John xvi. 23.) and the same is confirmed in many other places: III. In the fear of God: *He will fulfil the desire of them that fear Him, and will hear their prayer, and will save them:* (Ps. cxlv. 19.) IV. With humility, and contrition of heart: *The sacrifice of God is a contrite spirit: a contrite and humble heart God will not despise:* (Ps. li. 17. Eccus. xxxv. 17.) V. With the spirit of forgiveness and reconciliation towards our neighbours, as regards their offences against us: *When ye stand praying, forgive, if ye have ought against any; that your Father may also forgive you: &c.* (Mat.

v. 23.) VI. Without wrath or doubting: *I will that men pray every where, lifting up holy hands, without wrath and doubting:* (1 Tim. ii. 8.) VII. If our petitions be agreeable to the will of God: *If we ask any thing according to His will, He heareth us.* 1 John v. 14.

## LIV

It often happens that good ceases to be good, when it is done amiss: and so even prayer may be displeasing to God, and its helps inefficacious, and fruitless to him that prays; I. When it is offered hypocritically: *When thou prayest, be not as the hypocrites are:* (Mat. vi. 5.) II. When it is offered without faith: *He that wavereth is like a wave of the sea: let not that man think that he shall receive any thing of God:* (James i. 6, 7.) III. When a man prays for any thing to a bad end: *Ye ask, and receive not, because ye ask amiss, that ye may consume it on your lusts:* (James iv. 3.) IV. When he who prays is proud, and judges his neighbour: *I am not as other men are, or as this publican:* (Luke xviii. 11.) V. When we forgive not our neighbours their trespasses: *If ye forgive not men their trespasses, neither will your Father forgive you yours.* Mat. vi. 15. xviii. 35.

Further, we ought to take special notice of two causes which will prevent God from hearing our prayers: I. When we turn away our ears from God's words, and will not listen to them, then the Lord also will turn away from us. And of this He speaketh Himself in the Proverbs with anger; *Because I have called, and ye would not hear, I made many words, and ye regarded not, but set at nought My counsel, and would none of my reproof, I also will laugh at your destruction. . . . For it shall come to pass, when ye call upon Me, I will not hearken to you, &c.* Prov. i. 24...28. The same is confirmed by Isaiah, lxx. 12. and by Jeremiah, vii. 13. xi. 7, 8. II. Secondly, though a man do hear the word of God, or read it himself, yet if he live not after God's law, nor ever repent him of his sins, neither in this case will the Lord accept his prayers, until he repent. This case is set forth by God Himself through the prophet Isaiah: *When ye stretch forth your hands unto Me, I will turn away Mine eyes from you; and though ye make many prayers, I will not hear you; for your hands are full of blood. . . . And though ye bring Me the oblation of fine flour, it is in vain; or incense, it is an abomination unto Me. Your fasts and your festivals My soul hateth: I cannot endure your sins.* And afterwards He sets before

them the means, that is, repentance, through which He will mercifully listen to the prayer of them, that intreat Him: *Wash you, He saith, make you clean: put away the evil from your souls before Mine eyes . . . . and though your sins be as scarlet, I will make them white as snow, &c.* Is. i. 23 . . 18. And therefore prayer must be accompanied with true repentance.

## LV.

From all the above propositions it must be clear that the making of prayer to the Lord, whether publicly or privately, is an essential part of that service, which we owe to God; and of such nature in itself, that whenever we duly perform it, we by the very act itself confess our true God to be indeed the God almighty, all-present, all-wise, and all-good<sup>1</sup>: (This truth is grounded on the first four of the Lord's commandments:) and by such confession, we shew forth on our own parts, that He, even this God, is our God; that *He made us, and not we ourselves; that we are His people and the sheep of His pasture.* Ps. c. 3.

<sup>1</sup> And not only do we come to such acknowledgment of our Creator by means of prayer, but also, by speaking to Him as children to their Father, and intreating His love, we receive from Him the power of the Holy Ghost, Which enlightens our mind, moves our heart, and teaches us ever to cry to Him, *Abba, Father!* And so drawing nigh to Him, we are made to be, as the Apostle writes, *no longer strangers and pilgrims, but fellow-citizens with the Saints, and of the household of God;* that is, God's own people. Ephes. ii. 19.

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Let no one then despise nor neglect prayer, which is one great mean appointed of God for our salvation: for all, from the least even to the greatest, are bound to call out of a pure heart on the Lord God almighty; (2 Tim. ii. 19. 22.) and so to offer to Him, and to Him alone, as is His due, all honour, glory, praise, thanksgiving, and worship; according to the commandment, *Thou shalt worship the Lord thy God, and Him only shalt thou serve, and to Him shalt thou cleave.* Mat. iv. 10. Deut. vi. 13.

# CHAPTER IV.

OF

## PRAYER.

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### PART II.

#### OF PRAYER, AS THE SPECIAL DUTY OF PRIESTS.

IN THIS PART IT WILL BE PROPER TO POINT OUT: I. THOSE COMMANDMENTS OF THE LORD WHICH MAKE MENTION OF PRAYER, AS THE SPECIAL DUTY OF PRIESTS: II. FOR WHOM, FOR WHAT, AND AT WHAT TIMES THE PRIEST OUGHT TO PRAY: III. HOW THAT THE MINISTRY OF THE SACRAMENTS REQUIRES FROM THEM THAT MINISTER ABOUT THEM SPECIAL PRAYERS AND PREPARATIONS.

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#### I.

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THE Lord Himself, when He ordained in His Church of the Old Testament the order of her service, appointed for it certain special persons, that is, Aaron and the Levites, and gave them commandment to pray: *And this shall be unto you, He said, an everlasting statute, that ye pray for the children of Israel, and for all their sins:* (Lev. xvi. 34.) and again: *The Priest shall pray for all the congregation of the children of Israel, and they shall be forgiven.* Num. xv. 25.

#### II.

In the New Testament, though the Lord has commanded all to pray, without exception, yet this His commandment applies with double force to the Priestly order, inasmuch as it is appointed for His service. (Heb. v. 3.) More especially

is this true in those cases, where He addressed the commandment directly to the Apostles: *Ask, and ye shall receive, that your joy may be full.* And a little before He had vouchsafed to point out the means: *Verily, verily, I say unto you, whatsoever ye shall ask the Father in My Name, He will give it you.* (John xvi. 23, 24.) In like manner, before He suffered, He specially enjoined His disciples to pray: *Why sleep ye?* He said; *rise and pray, that ye enter not into temptation.* Luke xxii. 46.

### III.

The Apostles, after the example of their Lord, whenever they mentioned that duty of teaching which was laid upon them, spoke also at the same time of prayer, as a duty inseparable from the other: *But we, they say, will give ourselves continually unto prayer, and to the ministry of the word.* (Acts vi. 4.) And the Apostle Paul, in his instructions to Timothy, Bishop of Ephesus, exhorts and intreats Priests, all and every one of them, before all things to make prayers: *My son Timothy, he writes, I exhort that, first of all, ye make prayers, supplications, intercessions, and thanksgivings for all men; for kings, and for all that are in authority &c.:* (1 Tim. ii. 1, 2.) The Apostle James likewise mentions this same thing as the duty of the Priesthood: *Is any one sick among you? Let him call for the Presbyters of the Church, and let them pray over him.* (ch. v. 14.) And thus both the Lord and His Apostles have clearly taught us that the duty of prayer is in a special manner laid upon the Priestly order, and is inseparably conjoined with their other duty of teaching<sup>1</sup>.

<sup>1</sup> St. Chrysostom, Hom. vi. on 1 Tim., has these words: *The Priest is as it were a common father of the whole universe: for it is his duty to take thought for all. For this cause he saith: 'I exhort that first of all ye make prayers, &c.'*

### IV.

But for what, and for whom Priests, in virtue of this duty of prayer laid upon them, are bound to ask God's goodness, is shewn us by the same commandments; and also besides

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by Christ's own example. He, after His Last and mystical Supper, being our *great High-priest* of good things to come *that is passed into the Heavens*, (Heb. iv. 14. ix. 11.) as man prayed for us to the Father concerning the preaching of the Gospel, for the Apostles, and for all who should believe in Him: *Father, I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee . . . Sanctify them in Thy truth: Thy word is truth . . . And for their sakes I sanctify Myself, that they also may be sanctified in truth. Neither pray I for these alone, but for them also which shall believe on Me through their word . . . Holy Father, keep them in Thine own Name . . . Keep them from the evil.* (John xvii. 8. 17. 19, 20. 11. 15.) And besides this example of His own most holy prayer, He gave an express commandment to pray for the preaching of the Gospel: *Pray ye*, He said, *the Lord of the harvest, that He would send forth labourers into His harvest.* Mat. ix. 38.

## V.

The Apostles did in fact pray most earnestly for the preaching of the Gospel: *O Lord*, they say, *grant unto Thy servants that with all boldness they may speak Thy word.* (Acts iv. 29.) And the Apostle Paul not only prayed himself, but asked others also for their prayers, that the Lord would give him power and strength to preach the Gospel. (Ephes. vi. 19. Coloss. iv. 3. 1 Thess. iii. 1.) And, like Christ, they also prayed for all believers. (Acts xiv. 23.) We read that Paul, together with all the Priests of the Church of Ephesus, kneeled down, and prayed for the believers. (Acts xx. 36. xxi. 8.) And this is attested by all the Apostolical Epistles, especially by those of Paul. For to whatever people he preached, and to whomsoever he wrote, he always with incomparable zeal prayed for them all, that they might know the true God; that holy faith might grow up and be perfected in them; that Christian love and all other virtues might be increased. (Rom. i. 9, 10. Ephes. i. 16, 17<sup>1</sup>.)

<sup>1</sup> St. Basil the Great in his Moral Rules or Canons drawn from the New

Testament, in Part. lxx. ch. 14, has these words: *The pastor and teacher of the Gospel should pray for the people, that by his preaching they may make progress in faith and holy living: and for all his success he should give thanks unto the Lord.*

It is the duty therefore of every Priest to pray for his parishioners, that their *faith fail not.* Luke xxii. 32.

## VI.

The injunctions cited above in sections I. and III. command prayer to be made *for all men*; among whom the Apostle names first the *king*, as the head: for the monarch in any kingdom or empire is set as a head over the whole people by God. To him all orders in common, and every man in particular, from the first to the last, are bound to render obedience, and honour, and all fidelity. Rom. xiii. 1. and 1 Pet. ii. 13, 17.

## VII.

Besides the sovereign, the Apostle adds these words, *and for all that are in authority*: that is, it is our duty to pray to the Most High also for all the inferior authorities of government, which are subordinate to the supreme monarchical power, that they may be guided by God's Spirit so to act in the performance of their several duties, and in their whole lives, as He requires<sup>1</sup> of them; *that we may lead, as the Apostle desired, a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour.* 1 Tim. ii. 2, 3, 4.

<sup>1</sup> The Lord in His word requires of all authorities and rulers set by God over the people, I. As regards themselves, that they be religious men, *fearing God; just men, hating pride*: Exod. xviii. 21. that they be *wise, and understanding*: Dent. i. 13, 15. II. As regards the people and all who are under them, that they be careful for the common good, and constantly endeavour to preserve quiet and good order among the people, at the same time that they with discretion repress and punish evil men, and protect the innocent: that so crimes and vices of all kinds may decrease, and virtue every where flourish: Rom. xiii. 3, 4. 1 Pet. ii. 14. III. As regards all causes which may come before them, that they be impartial, and just: *Hear the causes, says God, between your brethren, and judge righteously*

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*between every man and his brother, or the stranger that is with him : Ye shall not respect persons in judgment : ye shall hear the small as well as the great : and ye shall not be afraid of the face of man : for the judgment is God's.* Deut. i. 16, 17. Further, the Lord, amongst other things, forbids the receiving of gifts: *They shall not wrest judgment . . . neither shall they take gifts : for gifts blind the eyes of wise men, and pervert the words of the just.* Deut. xvi. 19. On this head see the directions excellently given in ch. xix. of 2 Chron. v. 6, 7, 9, 10.

### VIII.

The Lord commanded the Priests to pray for *all the sins of the children of Israel* : for we all sin much, and continually ; (James iii. 2.) and that many nets and snares luring us to sin surround us we cannot fail to see from nearly every day's experience in life. Wherefore, that we may both ourselves, and all our people, be enabled to obtain from God the merciful forgiveness of our sins, and may ever be defended from all snares of the enemy, whether open or secret, it is absolutely necessary that the Priests, as the shepherds, and the more so, as being chosen for this very thing, should unceasingly implore the Divine goodness.

### IX.

But in order that, according to the Apostle's desire, *the body of sin may be destroyed* ; (Rom. vi. 6.) that is, as he explains in the same place, *that henceforth we should not serve sin* ; and that no sins, especially not such as are called *mortal*, (1 John v. 16.) and *crying to heaven*, (Gen. xviii. 20, 21. xix. 13. James v. 4.) may have dominion over us ; (Rom. vi. 12. 14.) but, instead thereof, we may be all led by God's Spirit, *yielding every one of us our members, not servants to uncleanness and to iniquity unto iniquity, but servants to righteousness unto holiness* ; (Rom. vi. 19.) the pastors of the Church, besides the word of diligent instruction to the people, must also ever labour with most fervent prayers to God, especially when they stand before His altar ; and must intreat Him to pour out the power of the Holy Ghost, and to put His fear in the hearts<sup>1</sup> of His people, to the extirpation of all

impure and ungodly living, which is the source of all miseries and evils to the whole world. Jer. iv. 17, 18.

<sup>1</sup> The prayers of St. Basil the Great appointed for the Sixth and Ninth Hours are to this purpose: and there are other prayers in reference to divers necessities in the other Offices for the Hours and their Intervals: also some of the Priest's prayers for Vespers and Matins in the Service-book are such as Priests may use, and ought to use, devoutly at home, no less than in the church, to intreat God's goodness, and to give thanks. And there are many of David's Psalms in the Psalter proper for different occasions and necessities, which a careful Priest, who thinks of his own and his people's salvation, will not fail to use in like manner. But in all cases let the Lord's Prayer be said first.

## X.

From those evils that be inward spring those that be outward also; as from bitter seeds still more bitter fruits. Oftentimes people are obliged for their sins to endure divers calamities and plagues: but in all these, they have none other refuge, but God: *God is our refuge and strength, our Helper in time of trouble*: (Ps. xlv. 1.) and He has Himself given us a commandment, saying, *Call upon Me in the day of thy trouble, and I will deliver thee*. (Ps. l. 15.) And so Priests, as public guides and intercessors, should in temporal calamities also go first, and lead all, both the community at large<sup>1</sup>, and families and individuals in private life<sup>2</sup>, with fervent prayers to God.

<sup>1</sup> As regards the community at large, it is the duty of Priests in time of continued bad weather, to pray for such a change, as may suit the wants of the husbandman; in time of drought, for showers, that the earth may bring forth her fruit: *Ask of the Lord*, it is written, *in due time the early and the latter rain*: (Zach. x. 1.) and in time of war they should pray for victory over the enemy, after the example of Moses against Amalek, (Exod. xvii.) of Gideon against Midian, (Judg. vii. and viii.) and the like.

<sup>2</sup> As regards private individuals, the Priest should pray for the comfort of the afflicted; for the delivery and freedom of the captive; and for the recovery and health of the sick, together with the pardon of his sins; (James v. 15.) for the gift of patience to him that is persecuted; for speedy succour, support, and defence, for him that is in the agony of death; and the like, according as the case may be.

## XI.

But when the Lord, for the multiplication of sin and

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unrighteousness, and for man's contempt of His judgments, either threatens to punish or actually punishes any city, or whole country, with famine, pestilence, earthquake, or any other grievous plague; in such cases the duty of the Priests is, I. To exhort all the people in common to repentance; that they all, and every one of them, should leave off their own evil ways, and turn unto the Lord; as it is written; *Repent, and turn from all your transgressions, and so iniquity shall not be your ruin: (Ezek. xviii. 30.)* and again: *Turn ye to Me with all your heart, with fasting, and with weeping, and with mourning; and rend your hearts, and not your garments: . . . for the Lord is merciful: &c. (Joel ii. 12, 13.)* II. The Priests themselves should, with the deepest devotion, set themselves as a wall<sup>1</sup> between God and the people, after the example of Moses, and others of the prophets, and with contrition of heart fall down before Him, and pray, and so turn away God's just wrath: *Let the Priests, as they minister to the Lord, saith the Prophet, weep between the steps of the altar, and let them say; O Lord! spare Thy people, &c. Joel ii. 17.*

<sup>1</sup> Such a wall was Moses, Exod. xxxii. 11, &c. Numb. xi. 2. *Moses, it is written, prayed unto the Lord, and the fire ceased. And ch. xiv. 19, 20. Of which David also makes mention; Had not Moses His chosen stood before Him in contrition, to turn away His wrathful indignation, lest He should consume them. Ps. evi. 23. So Aaron set himself between the dead and the living, and prayed fervently; and then the plague ceased. Numb. xvi. 47, 48. Likewise did also other prophets; as Samuel, 1 Kings vi. Isaiah, ch. lxiii. and lxiv. Daniel, ch. ix. and Jeremiah, xiv. 7, &c. 2 Esd. ix. Neh. ix., &c. These called upon the Lord, confessing in their own persons the sins of the whole people, and He heard them; for they kept His testimonies.*

## XII.

Here it will be fitting and profitable to note that the Lord, at such times as He is bringing any public chastisements upon a people, looks down from heaven, to see if there be any one, who may stand before the Lord, and stay His wrath, and turn it to mercy: *I sought, saith the Lord, for a man among them living righteously, and standing earnestly*

*before My face in the time of Mine anger, that I should not altogether destroy the city; but I found none. And I poured out mine indignation upon them in the fire of My wrath, to consume them: their ways have I returned upon their heads, saith the Lord God.* (Ezek. xxii. 30, 31.) And, in consideration of this, Pastors ought most anxiously to give heed to themselves, and to the signs of God's judgments. For if any man, then certainly much more are they bound to be *living righteously, and ever to stand earnestly before the Lord*, especially in time of national chastisements; that the word of the Lord above-mentioned be not spoken of them; nor that other, which He spake by the prophet Jeremiah, saying; *The Pastors are become brutish, and have not sought the Lord.* Jer. x. 21.

## XIII.

We have said above, in ch. II. (Part I. Section xxviii.) that it is the Priest's duty in every kind or branch of teaching to instil into the hearts of his hearers the knowledge of Jesus Christ the Son of God, and faith in Him. Listen, then, O ye Priests! This same thing is what we should in our prayers also make our very first object, and with the Apostle bow our knees to our heavenly Father, and beseech Him without ceasing, that He would be pleased to fill all believers with His heavenly knowledge; and grant *that Christ may dwell, by faith, in our hearts*; (Ephes. iii. 17. 19.) and that we *may comprehend His love, which passeth man's knowledge*. And if we be indeed filled with these supernatural gifts from our Saviour, then, in all adversities, whatever we ask in Christ's Name, it shall be done for us: and, what is more, all things, that fall out, shall be unto us for good. *For if God spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all our petitions?* Rom. viii. 32.

## XIV.

The Apostle has ordered that with prayers and supplications *thanks* also should be made unto the Lord *for all men*:

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(1 Tim. ii. 1.) and even nature herself suggests to every one the same. If any one do us good, we love him, and honour him, and give him thanks: and who is there that so fills us with benefits as God? (Ps. cxlv. 9.) *In Him we all live, and move, and have our being.* (Acts xvii. 28.) From His hand it is that we receive all things needful and profitable, both for this temporal life, and for that everlasting life which is to come. (Ps. civ. 28.) Wherefore, it necessarily follows that we should all of us, and for all things, render thanks unto the Lord, with love and devotion; that it be not said of us, as of others in old time, *They forgot His benefits, and the wonderful works that He had shewn them.* (Ps. lxxviii. 12.) and again: *There were not found that returned to give glory to God.* Luke xvii. 18.

#### XV.

When the Apostle said, *In every thing give thanks; for this is the will of God in Jesus Christ concerning you;* (1 Thess. 17, 18.) he gave us to understand that it is our duty not only when in prosperity, and enjoying God's bounties, but also when suffering affliction, or any special discipline from the hand of the Most High, and though death itself be near, still, even then, to join with prayer *thanksgivings<sup>1</sup> in the Name of our Lord Jesus Christ to God and the Father;* (Ephes. v. 20.) after the example of the Apostles. Acts v. 41. ch. xvi. 25.

<sup>1</sup> St. Chrysostom, Hom. xix. on Ephes., writes thus: *Let your petitions be made known together with thanksgiving to God: for nothing is so pleasing to God as to see a man thankful: especially may we thank Him, when we have been enabled to withdraw our soul from the above-mentioned vices of lying, wrath, bitterness, dishonesty, impurity, fornication, and covetousness; and to purify it with the virtues contrary to such vices. . . . What then? Ought we to give thanks for every thing that befalls us? Certainly we ought: even though it be sickness; even though it be poverty. For if in the Old Testament a certain wise man could teach, saying; 'Whatsoever may be brought upon thee, receive it all lovingly, and in the changes of thy humiliation be patient;' much more should this be so in the New. Even if thou wantest for words, still say, 'I thank Thee!' for that is thanksgiving. But if, when thou receivest benefits, and aboundest in all things, and art happy and prosperous, thou givest thanks, this is nothing*

great, nor wonderful : what is sought of thee is to give thanks in afflictions, in sicknesses, in difficulties, in distresses. Utter nothing before these words, ' I thank Thee, O Lord ! ' And why speak I of afflictions here ? We ought to thank God even for hell itself, its pains and torments. For this greatly profits us, if we attend to it, to have the fear of hell put as a bridle upon our heart . . . And further on in the same Homily ; When we are in poverty, when we are in sickness, when we are in danger, let us then enlarge our thanksgivings ; thanksgivings, I mean, not by words, nor by the tongue ; but let us thank Him in act and deed, with our minds, our hearts, and our whole souls : for He loveth us more than they who beget us.

## XVI.

The injunctions and examples set down hitherto regard prayers and supplications for the living : but the Priest, as the steward of the Mysteries [or Sacraments] of God, ought beside this to pray also for the departed, in the hope and faith of the resurrection of them that sleep. Of this we have certain assurance both from the Scripture<sup>1</sup>, and also from Christ's Holy Church in Apostolical and primitive times<sup>2</sup>.

<sup>1</sup> The prophet Baruch, amongst other things, prays for the dead : O Lord, he says, Almighty, Thou God of Israel, hear now the prayer of the dead Israelites, . . . and remember not the iniquities of our forefathers. ch. iii. 4, 5. In the second book of the Maccabees it is written ; All therefore, praising the righteous judgment of the Lord, betook themselves unto prayer, praying that the sin committed might be wholly blotted out. And having made a gathering throughout the company to the sum of two thousand drachmas of silver, he sent it to Jerusalem, to offer a sin-offering ; doing therein very well and admirably, in that he took thought for the resurrection . . . Whereupon he made a reconciliation for the dead, that they might be loosed from their sin. ch. xii. 41 . . . 46.

<sup>2</sup> The successors of the Apostles in the first ages, and the doctors of the Church, give us the strongest testimonies on this point : but here it will be enough to select one or two places. The holy martyr Cyprian in certain of his Epistles makes distinct mention of the commemoration of the departed in the Unbloody Sacrifice. St. Basil the Great, in his Liturgy, and in his Prayers for the Day of Pentecost, made prayers for the dead. St. Chrysostom, on Philipp., Mor. iii., amongst other things, writes as follows : It was not for nothing that this was ordained by the Apostles, that at the awful Mysteries commemorations should be made for the departed : And, on Acts, Mor. xxi., he writes ; Not in vain are the oblations which we offer for the departed ; not in vain the prayers ; not in vain the alms. All

CHAP. *these things have been prescribed by the Holy Ghost. See also the same*  
 IV. *Father on 1 Cor., Mor. xli., and Serm. vi. on the Priesthood, ch. iv.*

## XVII.

All the above-mentioned forms of prayer and thanksgiving are profitable, and agreeable to the will of God. Wherefore the Pastors of the Church are bound to the constant discharge of this duty, not only on Sundays and Holy-days in the churches with the congregation, but also in their own houses, and in all other places, alone, according as circumstances may allow<sup>1</sup>.

<sup>1</sup> St. Chrysostom, on 2 Thess., Mor. iv., writes thus: *Not in the church only, but also at home, before every thing else I make prayers for your health spiritual and temporal. For there is no other prayer which so befits a Priest, as that which he makes for the welfare of his people, before he approaches God to pray for his own. For if Job, when he arose, prayed immediately for them that were his children only after the flesh, how much more ought we for our spiritual children to do the same?* And the same Father, Hom. ii. on Rom., has these words: *Can any one of us boast that when he prays at home he remembers all the congregation of his church? I think not. But Paul so approached God not for one city only, but in a manner for all the world; and this not once, nor twice, nor thrice, but without ceasing.* And, Mor. xv. on 2 Cor.; *Samuel shewed himself great when he said, 'God forbid that I should sin against the Lord in ceasing to pray for you.'* 1 Kings xii. 23. So also David: so Abraham: so Elijah.

## XVIII.

Nor is it less true that the ministry of the Divine Mysteries requires in itself fervent prayer from the Priest, that he may not in ministering, or after having ministered, sin in the Lord's sight, nor fall under the severity of God's judgment, like Nadab and Abihu, (Levit. x.) and others. Wherefore, every Priest, to the end that he may be enabled to perform at all times the service of the Church without blame, ought most earnestly to intreat the Lord to bestow upon him the power of the Holy Spirit. For He alone it is, Who, as He first appoints and makes men Priests through the laying on of the Bishop's hands, so also afterwards in the work of their ministry makes them able ministers of the New Testament, needing not to be ashamed. 2 Cor. iii. 6.

## XIX.

More especially is this required of the Priest by the Service of the Divine Liturgy: for herein not only is that Mystery performed which Christ instituted at His Last and mystical Supper; (Mat. xxvi. Luke xxii. John vi. 51.) but also the whole economy of our salvation, wrought out by our Lord Jesus Christ the Son of God, is commemorated, according to the commandment, *This do in remembrance of Me.* 1 Cor. xi. 24. And hence every one must see of what surpassing greatness is this Priestly ministration<sup>1</sup>.

<sup>1</sup> St. Chrysostom, *Serm. iii. on the Priesthood, ch. iv.*, writes thus: *Dost thou wish to see the excellence of this Priestly service? Picture to thyself Elijah with all the multitude of the people standing by around him; with the sacrifice lying on the stones; and all the rest standing in silence and breathless attention, while the Prophet alone is praying: then on a sudden the fire falling from heaven upon the sacrifice. Here is a miracle, and one most striking and awful. But pass from thence to what is being done now. Here thou shalt see not only miracles, but miracles beyond all wonder, overpowering. The Priest stands bringing down not fire, but the Holy Ghost. He is long praying, not that a material flame may fall from above to devour what lies before him, but that grace, coming down on the Sacrifice, may inflame the souls of all, and make them brighter than any silver purified in the fire. Who then can think lightly of this most tremendous Mystery? Who, but he that is either an idiot, or a madman!*

## XX.

And the greater and more excellent this Mystery, so much greater danger is there, and so much more need of caution in its ministration. Herein the minister of the Lord's altar ought to give most diligent heed to himself, practising extraordinary purity and sobriety, and shewing extraordinary devotion<sup>1</sup>; that his ministry may not turn to his own condemnation. And therefore he should prepare himself for it beforehand both in soul and in body, according to those commandments given in Scripture; *Let the priests, that come nigh to the Lord God, sanctify themselves, lest the Lord break forth, and destroy any of them:* (Ex. xix. 22.) and again; *Let the priests, when they come near to the altar to minister, and to offer gifts to the Lord, wash their hands and their feet with*

*water* : that is, let them purify themselves from all filthiness of the flesh, and of the spirit ; and so, having duly prepared themselves, let them stand before the face of God, and perfect Holiness in His fear. Exod. xxx. 20, 21. 2 Cor. vii. 2.

<sup>1</sup> St. Chrysostom, Serm. vi. on the Priesthood, writes thus: *When the Priest stands before the altar to invoke the Holy Ghost, and to consummate the most tremendous sacrifice, and to touch repeatedly with his hands the common Lord of all, at that moment, tell me, what purity, what devotion must not be required of him ! Think, what hands should they be, which are used for this service ! what that tongue, which is to utter such words ! Who shall be so pure and holy, as to receive into his soul so great a Spirit ? At that time Angels stand with the Priest ; and the whole order of the heavenly powers cry aloud, and fill the space round about the altar, in adoration of Him Who lieth thereon.*

## XXI.

To such preparation, on the one hand, the very nature and essence of this Mystery and its marvellous effects sweetly invite our hearts ; *He that eateth My Flesh and drinketh My Blood*, saith the Lord, *dwelleth in Me and I in Him* : and again, *He that eateth this Bread shall live for ever* : (John vi. 56. 58.) while on the other hand fear and terror drive us with the thought of the consequences, if we are unprepared, or undevout : *For whosoever shall eat this bread, or drink this cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord*. Such a minister *eateth and drinketh judgment to himself*. (1 Cor. xi. 27. 29.) And if all in common, who approach unworthily, incur so fearful a judgment, then certainly the minister, who ministers unworthily at this Sacrament, will incur a double judgment, a double portion of torment : first, for that he ministers unworthily ; secondly, for that he eateth and drinketh unworthily, not considering the Body and Blood of the Lord<sup>1</sup>.

<sup>1</sup> Give heed to thyself, O Priest ; and remember that Moses, when he went up to the Mount that smoked with fire, said of himself ; *I exceedingly fear and quake* : but thou drawest near *not to the Mount that may be touched, but unto Mount Zion, to God the Judge of all, to the Lord Jesus,*

*the Mediator of the New Testament, and to the Blood of sprinkling, that speaketh better things than that of Abel.* Heb. xii. 22...24. Consequently, thou oughtest even much more to approach and stand with fear and devotion. It was said unto Moses at the bush, *Put off thy shoes from off thy feet*: do thou too put off the shoes of carnal affections from the feet of thy soul; *for the place whereon thou standest is holy.* He was devout, that he might look up before the Lord God: be thou too devout, for thou hast to stand before the face of God. Isaiah saw the Lord, and was humbled: Is. vii. Ezekiel saw the glory of the Lord, and fell on his face: Ezek. ii. Daniel likewise was vouchsafed a vision of the Lord, and fell down, and lay on the ground, and trembled, and was sore astonished: Dan. x. but to thee the Lord, even Christ, hath vouchsafed the graace of His Priesthood, and hath ealled thee to minister at the altar of His glory: do thou therefore also fear; and fall down both with thy soul, and with thy body; and pray with humility and devotion. This is the end and intent of the examples given above, to serve thee as patterns, both in preparing thyself beforehand, and in ministering: and indeed the very substance of the Prayers of the Divine Liturgy of St. Basil the Great and St. Chrysostom suffices to assure thee of the same: only do thou give heed.

## XXII.

Before concluding this Part, we must remind Priests that this is not enough, that they be themselves zealous in prayer, and practised in it, but they are further absolutely bound by their calling to teach the unlettered peasants of their cures the true way of praying to God; even as Christ the Lord, His Apostles, and John the Baptist taught their disciples how to pray. Luke xi. 1, &c.

## XXIII.

For the unlettered people in parishes those Prayers will suffice, which are printed in the Primers and Catechisms: and in order that they may be generally and thoroughly learned, and always used in spirit and in truth, as in the presenee of God, it is the duty of Priests to take all possible diligence in teaching them; and never to cease, till they are learned perfectly<sup>1</sup>.

<sup>1</sup> In teaching people how to pray, Priests should earnestly exhort both the parents themselves and their children every evening and morning to read or

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say over the appointed Prayers, and to begin all their labours in the field or elsewhere with prayer, and end them with thanksgiving; that so the Lord may bless all their labours and industry. O how laudably and how profitably would parish Priests with their inferior clerks be acting towards the discharge of their duties, if they would teach the children of their parish, from six or seven to nine or ten years old, to read from book the printed Prayers, and God's Commandments! for between those ages such children mostly spend their time in doing nothing, being unfit as yet for labour in the field, though very capable of learning to read prayers. And so in a year and a half or in two years' time they might teach perfectly the Prayers, and the Commandments.

## XXIV.

The commandment of the Lord requires that, besides praying at home, Christians go also to pray together in the church: *Enter, it is written, into the courts of the Lord:* and again: *Worship the Lord in His holy court.* (Ps. xxviii. 2.) Therefore it is the Priest's duty to explain that all are bound not only to pray at home, but also to come to the House of the Lord<sup>1</sup> on Sundays, and other like days, by the tenor of the fourth Commandment, to give honour and glory to God's holy Name. (Ps. xxviii.) Indeed how great is the importance and virtue of the assembling of ourselves together in public prayer is plain from hence, that the Lord has promised to be present Himself in the midst of such assemblies, and to hear and receive our petitions. (Mat. xviii. 19, 20.) And, consequently, whosoever despises or neglects the assembling together of ourselves in the church, by this transgression of the Lord's commandment deprives himself of the benefit of His most precious promise.

<sup>1</sup> To awaken a disposition and to increase zeal to go to church for prayer, and especially to attend the celebration of the Holy Liturgy, we may derive great good from considering, I. Examples in the word of God: Luke ii. 37. Acts iii. 1. Ps. xlii. 2. .5. Ps. lxxxiv. 2, 3. II. Examples in the Lives of the Holy Fathers, and in Ecclesiastical History, in which we read that the Christians of the primitive ages shewed such ardent zeal for their ecclesiastical assemblies, and for prayer, that no persecutions, nor even the fear of the most cruel kinds of death, could keep them away from them. And though in those times there were in some countries no public churches,

they nevertheless met together on the Sundays and other Holy-days in such places as they could, to glorify God by the ecclesiastical service. For this we have the testimony of the holy Martyr Justin, and of Tertullian, a Presbyter and Doctor of the West, in their Apologies, besides other writers of Church History. III. The promises of God, (3 Kings ix. 3,) and the doctrine contained in many of the Psalms on this point ought to be a sufficient incitement both to the Priest himself, and also no less to his parishioners.

## XXV.

And when men are ready thus far, and do in fact attend the services of the Church, that they may not even yet risk losing the benefits of Christ's promise, the Priest should explain to the common people that God's House *is the house of prayer*; (Mat. xxi. 13.) and that *in His temple every man, that attendeth, must speak, to His honour*. (Ps. xxix. 28.) And, consequently, they that stand in the church must stand with devotion, and give diligent heed<sup>1</sup> to the reading of God's word, and to all that is done, or sung, during the service to His glory. But that all this may be to the edification of those who so attend, it is a most necessary part of the Priest's duty to take care that the Readers read intelligibly; according to that commandment which is written, *Be not hasty with thy lips, neither let thy heart hurry to utter any words before the face of God*. (Eccles. v. 1.) The like also is addressed to Singers: *Sing praises unto God, sing with understanding*. (Ps. xlvii. 7, 8.) Thus ordered, the reading and singing will edify and comfort the hearer: and so the attention of the ear will be followed by devotion of spirit.

<sup>1</sup> *Keep, it is written, thy foot, when thou goest to the House of God, and be ready to hear*: Eccles. iv. 17. Here we should remind all, and specially the common people, that there is nothing which can be done by him, who stands in the church, more acceptable to God, than to listen with attention to His word. The Prophet saith thus: *Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams*. And how great is the sin of not hearkening to God's word, more especially in the church, the Holy Ghost in the same place, in the verse following, explains, by the mouth of the prophet Samuel, saying; *As witchcraft is sin,*

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*so is opposition ; that is, the not hearkening ; and as idolatry is sin, so is stubbornness.* 1 Kings xxii. 23.

The very words of that proclamation, which is so often made in the church either by the Priest or by the Deacon, '*Let us attend ! Wisdom ! Let us attend !*' ought to excite all alike, Singers, Readers, and congregation, to earnest and devout attention.

On standing and listening in the church see St. Chrysostom, on Acts, Mor. xix. and Hom. xxxi. 1 Cor. Mor. xxxvi. 2 Thess. Mor. iii. Heb. Mor. xv.

## CONCLUSION.

THE propositions which we have thus far set down concerning the four branches of Priestly Duty will suffice to give those who have not studied Divinity some notion of them, and to inspire all, we may hope, with some degree of earnestness and zeal for their due performance. And so now it is your part, O Priests, to receive this little treatise in a spirit of love, and to read it through with diligent attention. Thus the commandments of the Lord and the examples cited in it shall be to you for incitements, for instruction, and for confirmation in the discharge of your duties. May the Holy Ghost Himself, the Spirit of truth, be in all things your Guide, your Master, and your Teacher.

IF YE ABIDE IN ME, AND MY WORDS ABIDE IN YOU, YE SHALL ASK WHAT YE WILL, AND IT SHALL BE DONE UNTO YOU. John xv. 7.

SEEING THEN THAT WE HAVE A GREAT HIGH-PRIEST THAT IS PASSED INTO THE HEAVENS, JESUS THE SON OF GOD, LET US HOLD FAST OUR PROFESSION, AND LET US COME BOLDLY TO THE THRONE OF GRACE, THAT WE MAY RECEIVE MERCY, AND FIND GRACE TO HELP IN TIME OF NEED. Heb., iv. 14. 16.

BUT LET US DRAW NEAR WITH A TRUE HEART, IN FULL ASSURANCE OF FAITH, HAVING OUR HEARTS SPRINKLED FROM AN EVIL CONSCIENCE, AND OUR BODIES WASHED WITH PURE WATER. Ib. x. 22.

THE END.

GLORY BE TO GOD.



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